

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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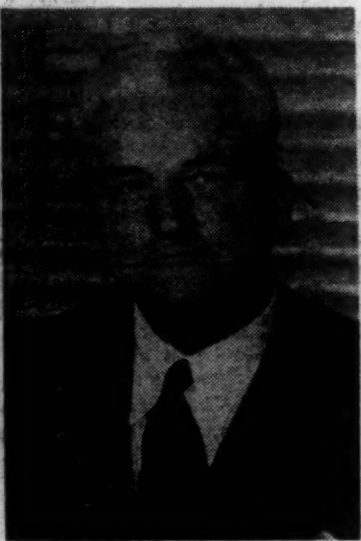
United States 1 year \$2.00; 3 years \$5.00
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McCall Comes to Sword!

Dr. D. A. (Scotchie) McCall, Resigns Pastorate Tabernacle Baptist Church, Chicago, to Come As Full-Time Promotion Secretary for the Sword of the Lord Foundation

By Editor John R. Rice

After more than two years of prayer planning and counsel, we are glad to announce that Dr. D. A. (Scotchie) McCall has come to take his place, we trust for the balance of his life, with the Sword of the Lord Foundation as promotion secretary. He will conduct revival campaigns, will speak at Bible conferences, will represent the Sword of the Lord at national gatherings of importance. This great preacher will be a representative for evangelism and revival. He will help us stir revival fires everywhere. Primarily Dr. McCall is a great Bible preacher, with fire, conviction, and vision. He will help in the great advances planned for the Sword of the Lord Foundation. We must have a new building, for which we will need we think, at least \$250,000. He will help us raise money for capital investment and to pay off loans on which we now partly operate. He will help us to encourage pastors and churches to put *The Sword of the Lord* in every home in the church. He will help evangelists, help churches, help pastors.



Dr. D. A. McCall

More than two years ago we invited Dr. McCall to come to us. After much prayer and planning, he has felt the clear leading of God in the matter. And we rejoice. Dr. McCall will be on salary from the Sword of the Lord Foundation, and offerings for him in revivals and Bible conference will go to the Foundation.

Dr. McCall's Great Work in Mississippi

For eleven years Dr. McCall was executive secretary and director of evangelism for the State Board of the Mississippi Baptist Convention. Here he had the leadership over fifteen hundred Baptist churches. He so gained the confidence of pastors and people, and led them with such holy zeal, that the gifts to missions (Continued on page 10)

The Christian's Crowning Work

By the late Dr. W. B. Riley
President Northwestern Schools,
Pastor First Baptist Church, Minneapolis

"They that turn many to righteousness [shall shine] as the stars for ever and ever."—Dan. 12:3.

As you know, I have been on a sickbed of late, and you will understand why I am brief today. This Scripture comes to us from a divine description of the last day; with its judgments to eternal life for some, and shame and everlasting contempt for others.

In the country neighborhood where I grew up, we often discussed in our debating society this question, "Resolved, That the hope of reward is a greater incentive to right action than the fear of punishment." In the verse preceding our text, both of these incentives are employed to impress men with the solemnity of life and the certainty of judgment corresponding to the respective characters and conduct of men. It is my purpose today to pass by this appeal to men that comes from fear, and discuss, as best I am able, the subject of soul saving and its reward; or if you please, the better theme, "The Christian's Crowning Work."

This text seems to me to accurately compass that subject, "They that turn many to righteousness [shall shine] as the stars for ever and ever." No one is likely to dispute this assertion.

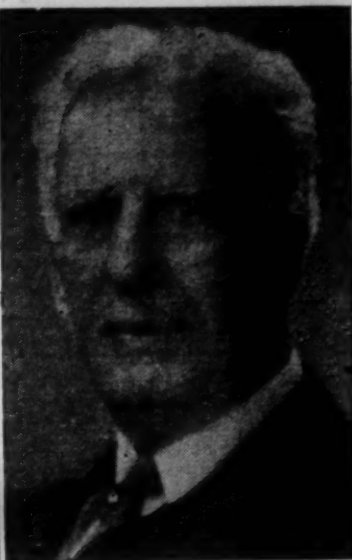
The Crowning Work of a Christian Life Is to Effect Conversions

I do not propagate the heresy of attributing divine power to weak men when I so speak. It is not in the arm of man to save a soul; but it is in God's power to make men the mediums of His will, and active agents in His work.

Christ accomplished most of His work by human hands. Soul saving is no exception! If we could have an experience meeting here this morning and each frankly told how he was led to the Lamb of God, it would be but a record of human efforts, so blessed of God as to save. Some of you were moved by the excellent example of a Christian friend to seek and find the Christ. Others are the answers to prayer; importunate, pleading prayer.

Some years ago Dr. Potts asked all the theological students of Princeton who believed their salvation to have been influenced by a mother's prayers to rise. The whole student body stood!

Still others would tell how some Christian friend admonished them



Dr. W. B. Riley

to right living, and so led them to God. But in almost every instance, whatever the peculiar circumstances that preceded conversion, some Christian would be acknowledged as the chief agent of redemption. So there we are—"labourers together with God." In saving souls, men are God's stewards!

The privilege of soul saving is not exclusive. It belongs to every Christian, to any Christian. "They that turn many to righteousness," is indicative of God's will. It is (Continued on page 10)

CHRISTIANITY And SOCIALISM

Rev. W. O. H. Garman
Vice President American Council of Christian Churches

Facing the Pierced Jesus

By Evangelist John R. Rice, D.D., Litt. D.

When the Lord Jesus died on the cross, the soldiers thrust a spear into His side and there came out blood and water. And thereby hangs a tale, with tender and profound and beautiful lessons from the Word of God. In John 19:30-37 the story is told as follows:

"When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced."

Men are guilty of the death of Christ. In their wicked hearts they hated Him and planned to kill Him. In their hearts they did kill Him. Peter said in Acts 2:23, "Him, being delivered by the determinate council and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Again in Acts 3:15 Peter said that they had "killed the Prince of life." But it was significant that in Acts 5:30 Peter again said that God raised up Jesus, "whom ye slew and hanged on a tree." Actu-

ally they killed him before they crucified Him. They were guilty of his death long before Jesus died.

And yet, in a sense, nobody killed Jesus. He himself "gave up the ghost." Jesus could not die without His own consent. Many a time they had tried to kill Him and could not. Jesus Himself said, "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself" (John 10:17,18). So when the

time came, Jesus said, "It is finished!" and gave up the ghost.

It was finished. Jesus had suffered the torment of damned soul who cannot see the face of God. Fulfilling the prophecy of Psalm 22:1, Jesus had cried, "My God, my God, why hast thou forsaken me?" and yet He knew why God had forsaken Him. God had forsaken Him because all the sins of the world were piled upon Him, and He was tasting death for every man. And now at last the Father's face was averted no more! Divine (Continued on page 9)



Dr. John R. Rice

For many years our people have unsuspectingly been fed socialist propaganda and led to espouse the same, by leaders in government, in religion, in education and in labor. As a result, many thousand of our citizens are today advocating socialist ideas without being conscious that it is socialism and what more, are not aware that the same things would happen to their economic standing and their liberties as has happened to the people of Great Britain, Russia and other countries where the socialist experiment has been tried to the hurt and detriment of the people.

What more, many in churches in National Council connections, have been led to believe by National Council leaders that socialism represents the Christian ideal and if adopted would heal the ills of society. The teachings of these leaders, Sunday School and other publications of the denominations involved, have simply reeked with socialist ideas. By so doing, these leaders and denominations have contributed very largely to the current unrest and social chaos and are responsible for their church groups getting off on the dangerous tangent of communist and socialist world revolution. Many in the church today are world revolutionists.

We are all aware, I am sure, that there is a great struggle going on in the world between communism and the freedoms Chris-

tianity and the Bible have inspired and fostered. What many are not aware of is that this struggle is really one between socialist concept and Christian truth. Communism is the child of socialism. It is not generally understood that there is very little difference between the goal of Communism and the goal of socialism. They are quite identical. The difference is largely one of method as to how the goal is to be reached. The communist is a realist who recognizes that the goal can't be arrived at without using violent means and believing that the end justifies any means is willing to lie, cheat, steal, kill or commit any crime. The socialist is more of a visionary, wants to arrive at the goal by the more peaceful means of education and legislation. But we must not forget that since the goal of both is quite identical, both systems are equally dangerous and present a real menace to our economy, our freedoms and our Christian faith.

Socialism, as we see it in operation and judging by the results where it has been tried, is founded on the following false and dangerous premises:

(a) That property rights are wrong and sinful.
(b) That the rich are necessarily the oppressors of their fellows and became rich through the exploitation of the worker.

(Continued on page 8)

The Editor Comments Further

Many letters are still coming in commenting on the article, "Stealing the Steel Mills," in the May 16 issue of THE SWORD OF THE LORD. In the June 13 issue of THE SWORD OF THE LORD I wrote that there were 179 letters to date concerning the article, and they were about ten to one in favor of the article. Many other letters have come since.

In view of recent events I feel called to make several further observations.

1. The Supreme Court has vindicated my article. The United States Supreme Court rebuked the President for taking over the steel mills, said it was contrary to the Constitution and law. It happens that the men on the Supreme Court were appointed either by President Roosevelt, the original New Dealer, or by President Truman; and the men were appointed because they were progressive, "liberal," that is, with leftist tendencies. Yet these honest men, despite their preferences for the socialistic, Democratic administration, decided that President Truman had overstepped his powers, that he had gone contrary to the law of the land and his rights. Where now are the people who wanted to wait until the Supreme Court acted to find out whether the Ten Commandments were still in force and whether it was wrong to take other people's property by force and contrary to the law?

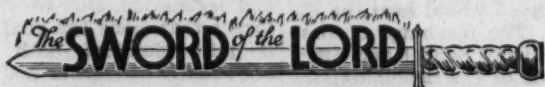
2. The Congress of the United States has openly rebuked President Truman, refusing to pass laws granting the President power to seize the steel mills. Hence Congress, representing the people of the United States, has said that the President's act was illegal and wrong, and hurtful to the nation. They refuse to sanction it or to give him any power for such seizure in the future. The Congress and the Supreme Court, representing the best brains in America, say that the New Deal and Fair Deal socialistic policies of the present administration are illegal, un-American, and hurtful.

3. It is important to note that President Truman was not as anxious about the steel situation as he pretended. He has not yet at this writing (June 23) availed himself of the Taft-Hartley Law provisions for stopping the strike. He could have done so. Congress urged him to do so. The Supreme Court held that that was the normal way to end the difficulty. President Truman was not really concerned primarily about getting steel for our defense industries and for American business. He was interested in buying votes of the labor unions, by trying to force the steel companies to raise wages without allowing them to raise prices, to make legitimate profit. Even now Truman knows that he will displease steel workers and alienate some votes if he takes the legal way out provided by the laws of our country, and puts in effect the provisions of the Taft-Hartley Law, which means that the strike would be put off for eighty days while negotiations were carried out. This puts the New Deal administration in its proper light. When the actions of the President and other New Dealers and Fair Dealers are intended, not for the benefit of the whole nation, but to purchase the votes of certain groups which are favored above others, then the New Deal philosophy is shown up as un-American, partial, selfish, and therefore morally wrong.

4. The events of the illegal and immoral seizure of the steel mills

point out a further lesson. It is now reported that the one point on which the strike continues is that the union leaders are demanding a closed shop. That is, they want to force every worker, against his will, to join the union, to pay union dues, to strike when the union bosses say strike. They want to take away the rights of individuals to join a union or remain outside the union. Now all good Americans are willing for people who wish to join a union to join it. But all good Americans ought equally to be willing for anybody who wants to stay outside the union to stay outside. Here is an American liberty—one may join a church or stay outside of a church. One may join a political party or stay outside of a political party. One may apply for a job, or may quit his job. One may join a union or quit a union. His livelihood does not depend on union bosses. That President Truman has tried to force the steel mills to take away this liberty of individual laborers, to join a union or stay outside of a union, shows that that socialistic, New Deal-Fair Deal administration really will result in the loss of American liberties. It also shows how dangerous it is to have government meddling in business. Workers have the right to strike. Business has the right to lock out workers who will not meet the requirements. Let the government simply see that the law is enforced, that there is no violence, no law-breaking on the part of either side. Then let people negotiate and plan the best they can with collective bargaining. That is the American way, the freedom way.

5. Every good American, and particularly every Christian American, should prayerfully and earnestly set out to help free America from the wicked, corrupt, Democratic administration. There is not a single Democratic candidate for the presidency who repudiates the New Deal and the socialistic tendencies of the Truman administration. No Democratic President can clean out the corruption because no Democrat can be elected if he breaks with the corrupt city machines, the underworld connections of the Kansas City Pendergast machine, and the Tammany Hall machine in New York City, etc. A Republican President is the only chance to clean out the corruption and go back to the freedom which America has had, to reduce taxes, stop waste, and make America safe. Senator Taft is the most experienced and has the best record, and is the most forthright opponent of the socialism of the Democratic administration. We hope that he will be the Republican nominee. But any man nominated by the Republican Party will certainly do more to clean out corruption, stop waste, reduce taxes, and safeguard American liberties than any Democratic candidate. The party connections and doctrines make this inevitable.



AMERICA'S OUTSTANDING REVIVAL WEEKLY

EVANGELIST JOHN R. RICE, D.D., Litt.D. Editor and Publisher
EVANGELIST BILL RICE, Associate Editor
GRACE RICE MACMULLEN, Circulation Manager

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Dr. Jerry Becomes a Prophet and Ned Manton a Confessor

Chapter XI

Jean's birthday came in May, just before Ned Manton was to take his entrance examinations at the university of his choice.

Miss Daniels, who had recorded the year and day of birth, with the names of each of her girls, wished to make this anniversary a notable occasion in the life of her absent member, and assembled the class to outline some sort of surprise party. Mr. Waller—partner in all that befell Miss Daniels' class—was invited to help the undertaking, and he let his boys into the secret.

The day began delightfully for Jean, for Fee-fe came in early to sing a little ditty her mother had taught her, and to present "Shean," as she called the sick girl, with a tiny doll, purchased with her own pennies. She had, also, a ribbon for Squirrel's neck, and Jean found both fun and difficulty in holding the frisky fellow while the baby fingers tied a bow. Not a very satisfactory one, but improved later when Mrs. Manton came to take her little daughter home.

The afternoon brought Mrs. Henderson.

"I knew I couldn't come tonight with Sybil," said the woman, thus assuring Jean of an evening caller, "an' I wanted to bring you something for your birthday, you've been so good to my little girl. All women folks are fond of finery." She threw a filmy, gay-colored, silken scarf over the thin shoulders as she spoke. "So here's a bit of sunshine for you before the dark days come again. There'll be an-

other winter, if it is spring now, an' I'm hoping you don't forget me when you say your prayers, for I'd like to get different work. I haven't felt real good about play-actin' since I saw Sybil go under the water. A mother ought'r be on the same road as her child."

Jean's hand went out. "The work is coming," she cried. "I've been asking for it for a long time. It's on the way, and I thank you for this beautiful, silken rainbow, Mrs. Henderson. How good of you to remember my birthday!"

"As if a body could help that, and Sybil runnin' over with it every minute the last week!" laughed the woman. "She had an idea you'd think the scarf too gay, but I know there's something in the girl-human that runs to reds, an' blues, an' yellows, an' greens, as sure as the trees an' flowers do."

"I'm glad you're here early," said Jean to her mother when she came home, and she wheeled to the kitchen to watch the preparations for the evening meal. "We must get supper out of the way for Sybil is coming to see me. Her mother was here a little while ago, and Mother dear, you should

see the scarf she brought me! and Fee-fe gave me a doll, the dear baby! and she sang for me. I believe she is going to have a voice like her mother's. I hope Grace will come in tonight. I've had a happy day, Mother, a very happy day!"

Jean had her bowl of bread and milk before her when she thought she heard the sitting-room door open; but as nothing followed she concluded she had been mistaken. "It must be the wind. I left the window open wider than usual, it is so warm," she said, and her mother arose and closed the dining-room door.

"I'm too happy to eat," said the child presently. "I have lived fourteen whole years, and summer's here again. I saw two robins this morning, Mother. One of them was such a big, dignified chap! He just strutted along and I laughed at him. Who cares for dignity when the sun is shining?"

The little girl had scarcely stopped speaking when she heard singing. "How near it sounds," she said, "and what a lot of voices! It's next door, isn't it?—It can't be my victrola leading, can it, Mother?"

She wheeled her chair swiftly to the door and flung it open. What a sight met her eyes! People and people! The long room was filled with them, happy, laughing people, halted midway in a song at sight of the perplexed little face in the doorway.

"Happy birthday!" "Many happy returns!" came from every quarter, and there was Miss Beauty with a mandolin in her hands and Miss Steady with a violin.

"Three cheers for Miss Fourteen-years-old!" cried Joey Rice, passing his banjo to a boy friend while he lifted his hands to lead the cheering.

Jean sat quite still, her mother behind her, sly mother who had known all about the surprise. There was mingled astonishment and delight mirrored on the pale face. Why, every girl in her Sunday-school class was present! and Ned Manton, and—a lot of boys! and Mr. Waller and Miss Daniels, over in a corner; and—dear Uncle Jerry and his sister! What a lot of people to be in one room together, and her room at that!

Then Mr. Waller came toward her, Miss Daniels following close behind him. "We all wanted to share your birthday with you, Jean," said her pastor, "we who love you and thank God for you."

(Continued on page 4)

Dr. Bob Jones Says:

Sometime ago there appeared in TIME magazine a very interesting article about Bob Jones University. It is a rather unusual article to appear in a secular magazine. It is not just the type of article that a preacher like I am would write, but anybody who reads the article understands what Bob Jones University stands for. We appreciate the article, and we have had more letters about it than anything that has ever been written about our school.

But here is something very significant: The article in TIME magazine did not appear under the educational head where the educational emphasis is usually given. It appeared under the head of religion where all different types of religious emphasis usually appear. A friend wrote that he was so disappointed that the story about the school was not carried in the educational column. I wrote this friend that it was a great tribute to Bob Jones University, that the article was carried under the head of religion. Ever since we founded Bob Jones University, we have tried to give the Lord Jesus Christ the pre-eminent place. When people think of this school, we do not want them to think first of the lovely and beautiful plant and campus that God has given us. We do not want them to think first of our library or our science laboratories or our language department or our fine arts department. We want them to think first of the Lord Jesus Christ. A school is not Christian that does not give the pre-eminent place to our Lord and Saviour, Jesus Christ. I, therefore, rejoice that when a secular magazine carried a story about Bob Jones University, it carried the

story under the head of religion. The story did not play down the academic or cultural emphasis of the school. It was a fair, well-written report of the academic standards of Bob Jones University. But the writer of the article understands that Bob Jones University's first emphasis is on the Lord Jesus Christ. I am rather inclined to feel that because the institution has endeavored to honor the Lord Jesus Christ, the Lord Jesus Christ has seen fit to honor the institution.

Won't you Christian people keep on praying and pray more earnestly than ever that Bob Jones University will keep on giving our Lord Whom we love in our hearts and Whom we are endeavoring to serve the first place in every classroom and every department of the school? I want to thank you Christians who have been praying for us, and I want to thank you who have helped us financially with our Student Loan Endowment Fund. Please keep praying, and please keep sending your gifts. Remember, half of the amount you send in now goes to the foreign field to get the Gospel to the people who have not heard it, and the other half of the amount is set aside as a special fund to help students who are not able to pay their expenses in full but who are planning to serve the Lord Jesus Christ on the mission field. We thank all of you for what you have already done, and we know you are going to help us some more. May God bless you, every one.

BOB JONES, Founder
Bob Jones University
Greenville, S. C.
(Advertisement)

"Stealing the Steel Mills," Now Large 16-Page Pamphlet, 10c

Three articles published in THE SWORD OF THE LORD about the President's unlawful seizure of the steel mills are now published in one pamphlet of 16 large pages. It includes:

"Stealing the Steel Mills,"
"Comments on Stealing the Steel Mills,"
"The Editor Comments Further"

We had hundreds of calls for extra issues of THE SWORD OF THE LORD with this article, until all available copies were exhausted. We have had many orders for this pamphlet at the announced price of 5c each, \$4 per hundred. Those orders already received will be filled, but further orders must include 10c per copy, or \$7 per hundred, since there are 16 pages, not a small leaflet as originally planned. Write Sword of the Lord, Wheaton, Illinois.

Million \$ For Foreign Missions

Conservative Baptist Association Reports 641 Co-operating Churches, Including Ninety-Five New Churches Added, 271 Foreign Missionaries With Over One Million Dollars Raised, Thirty-Four Home Missionaries With \$115,000 Raised

By the Editor

On account of the modernism in the American Baptist Convention (formerly called the Northern Baptist Convention), many orthodox Baptist churches have withdrawn their support from the American Baptist denomination and its educational and missionary program. May 13 to 18 the Conservative Baptist Association of America met in Moody Church in Chicago. They reported large gains.

Dr. Richard Clearwaters, pastor of the Fourth Baptist Church, Minneapolis, was re-elected president of the Conservative Baptist Association.

Dr. Vincent Brushwyler is general director of the Conservative Baptist Foreign Missionary Society. Rufus Jones is director of the Home Mission Society; and Myron Cedarholm is the director of the Conservative Baptist Association. Dr. Chester Tulga edits the Information Bulletin.

The following report is by Dr. Vincent Brushwyler in the *Conservative Baptist*:

"All C. B. Groups Set New Records

"Reports of 'all-time records' for every Conservative Baptist organization marked the annual meeting of Conservative Baptists at Moody Church, May 13 to 18.

"Among the new records set by the Conservative Baptist Foreign Mission Society were:

"More than a million dollars in contributions during the past year. A total income of \$1,014,421.85 was recorded from May 1, 1951, to April 30, 1952.

"A new record of 25 new missionaries appointed at a single session. Appointees included nine couples, two single men, and five single girls. This brings the current number of missionaries to 271, five of whom are retired.

"The Home society set similar all-time records:

"An income of approximately \$115,000 (auditor's report not complete) during the last year as compared with \$42,000 the previous year.

"A total roster of 34 missionaries serving on eight fields in North America and environs.

"The Conservative Baptist Association of America reported:

"A total of 95 new churches were added to the national C.B.A. at the Moody Church meeting, bringing the total in the national association to 385. In addition, there are 256 churches which belong to state C.B.A.'s but do not belong to the national group—making a grand total of 641 co-operating churches.

"During the last twelve months, 37 new Conservative Baptist churches have been organized in needy areas. Most of these churches already have their own pastors and are self-supporting.

"The Conservative Baptist Fellowship reported that in its publishing function:

"More than \$1,000 worth of Dr. Chester Tulga's 'Case Books' had been given to students in conservative seminaries, and that 3,000 books had been given to Baptist members of graduating classes of colleges.

"Facts and Figures of Interest...

"... During the 8½ year history of C.B.F.M.S., nearly five million dollars has been contributed for its work.

"... Last year, ten churches contributed \$10,000 or more each. (See list.)

"... The income of the last fiscal year (\$1,914,429.10) was a 13 percent increase over the 1950-51 figure.

"... Total cost of administration and promotion of C.B.M.F.S. during the past year was \$144,950.20, or approximately 14 percent.

"... During the last year, 31 missionaries completed the underwriting of their support and left for the foreign field. In the same year, C.B.F.M.S. appointed 35 missionaries. This means churches are continuing to absorb the support of missionaries at about the same rate as they are being appointed. (Praise the Lord for the continually-growing missionary interest.)

"... During the last year, 318 churches contributed to C.B.F.M.S. for the first time.

"... A total of 8,072 meetings were held by missionaries on furlough, appointees, and home staff members during the last year.

"... California continues to be the largest contributor to C.B.F.M.S.; Illinois holds second place; New York and Oregon almost tie for third."

"Conservative, Regular Baptists to Co-operate on West Coast

"A significant meeting of Bible-believing Baptists took place Thursday, June 26, at the Foothill Boulevard Baptist Church, Oakland, California, when 35 pastors and Christian leaders of both the Conservative Baptist churches and the General Association of Regular Baptists of the Bay Area gathered for a fellowship dinner. The unanimous decision to begin a six-month experiment in closer relations is expected to have nationwide effect.

"Dr. H. O. Van Gilder, President of the Western Baptist Bible College of Oakland, was invited to speak to the group. His address contained an examination of the Biblical principle of separation from apostate ecumenical organizations, a review of the relations between these two groups of Baptist churches, and the voicing of the desires of many GARB leaders for closer ties of fellowship.

"A resolution was submitted by Dr. G. Archer Weniger, host pastor, calling for a six-month experiment in closer relations through united youth rallies, combined ministerial fellowships and retreats, exchange of pulpit personnel, co-operation in the field of publications, and that representation be made to national leaders urging combined or simultaneous national conventions be held in 1954, in Minneapolis or St. Paul. Dr. H. O. Van Gilder seconded the motion and after considerable favorable discussion, the adoption was unanimous.

"A committee of Implementation was appointed with both groups fairly represented, consisting of Rev. Clyde Paul White, Alameda Calvary Baptist Church and President of the C.B.A. Ministerial Fellowship for the Bay Area, who will also serve as Chairman of the Committee; Dr. G. Archer Weniger, for the C.B.A.; Dr. H. O. Van Gilder, and Larry Ward, Director of Public Relations, to represent the G.A.R.B. The group urged that publicity to this expression be given to the local churches at once and be sent throughout the country as 'a possible pattern for similar action elsewhere to the end that a glorious Baptist testimony may be established which is based squarely upon the Biblical principle of separation from apostasy in these last days so close to the return of our Lord.'

"The G.A.R.B. numbers 645

Enlargement Program

of the Sword of the Lord Foundation

How You Can Help

This inter-denominational, nonprofit Christian corporation, chartered under the laws of Illinois, Dr. John R. Rice president, publishes *The Sword of the Lord*, publishes the best Christian books, promotes the Sword Book Club, the Sword Free Literature program distributing soul-saving literature around the world, promotes evangelism through a staff of consecrated, Spirit-filled evangelists, through conferences on revival and soul winning, and through constant publicity.

Here are Sword of the Lord plans for enlargement for which we earnestly request the prayers and help of God's Bible-believing people who are interested in soul winning, in a revival of Bible Christianity and in constant defense of and preaching of the fundamentals of the faith everywhere.

I. We Plan to Raise the Circulation of THE SWORD OF THE LORD to 250,000 Paid Subscriptions Within Five Years and Eventually to One Million Paid Subscriptions

Here is what friends can do:

1. Pay for subscriptions for retired ministers, pastors of small churches, missionaries, both home and foreign, native workers in many countries who read English, pastors in countries where money may not be sent for subscriptions, and for others who could get *THE SWORD OF THE LORD* through our Missionary and Minister's Subscription Fund. Through this means subscriptions have been furnished for over 1,500 missionaries, for our nearly 1,000 native pastors in Japan, for missionaries of the Sunday School Union, for many rural pastors, for ministerial students, for pastors in many countries who cannot send money for

subscriptions. Here is one of the best investments one can make of the Lord's money, we believe, and will result in tremendous influence for good. We ought to make it so every Gospel preacher in the world who wants *THE SWORD OF THE LORD* can have it. Help our Missionary and Minister's Subscription Fund.

2. See that your own loved ones and friends, the new converts of your church, the Sunday School teachers in your Sunday School, your church officials, your pastor, get *THE SWORD OF THE LORD*.

3. Help get *THE SWORD OF THE LORD* to the entire resident membership of your church. Where churches officially undertake to pay for *THE SWORD OF THE LORD* for every resident family of their church membership, they may have these subscriptions at \$1.20 per family a year, and if necessary may pay ten cents per family per month where the church official takes the responsibility.

A Sunday School class or missionary society or mens' brotherhood of a church may take the financial responsibility for sending *THE SWORD OF THE LORD* to every family in the church.

For this cause we believe that Christians may properly spend part of their tithes and offerings,

churches across the nation, while the C.B.A. has 641 churches identified with their national and state organizations. The C.B.A. has 48 churches in Northern California, while the G.A.R.B. has 30 churches."

The Editor Congratulates Conservative Baptists and Regular Baptists

The editor of *THE SWORD OF THE LORD* was present at the meeting mentioned above, at Foothill Boulevard Baptist Church, June 26, when pastors and Christian leaders of the Conservative Baptist churches and the Regular Baptist churches met for a fine dinner and fellowship and program.

The General Association of Regular Baptist churches, familiarly called G.A.R.B. was organized some years ago, under the leadership of Dr. Robert Ketchum and others, as an organization of Baptist churches which had come out of the Northern Baptist Convention. Through the years other Baptist churches were grieved at the so-called "inclusive policy" whereby the Northern Baptist Convention ordained preachers who believed the Bible and preachers who did not, sent out missionaries who were fundamentalists and missionaries who were modernists. They grieved at the program controlled by modern infidels among Northern Baptists (now the American Baptist Convention) and so formed a Conservative Baptist

Foreign Mission Fellowship, to which they could give their missionary offerings and support sound missionaries. The American Baptist Convention repudiated this mission society. All plans and hopes for reform of the American Baptist Convention failed and many of the sound pastors and churches began to withdraw. We think that most of the churches in the Conservative Baptist Association have broken fellowship completely with the American Baptist Convention. Others maintain a nominal connection, but do their missionary giving primarily through the Conservative Baptist Foreign Mission Society and Home Mission Society.

The Regular Baptists have sometimes felt that the Conservative Baptists were too slow to break fellowship with modernists and to stop support of a modernistic program. But as Christians become more and more convinced that it is impossible to put modernists out of control of the American Baptist Convention, the groups have tended to be closer together. We hope that the fine fellowship meeting of pastors and leaders on June 26 is but a foretaste of the more and more complete union of these two groups across the nation. All of them have the same doctrinal position. All these churches are Bible-believing churches, opposing modernism. We hope they can work out proper grounds for fellowship and co-operation.

In this issue we are giving the wonderful report of the mission work of Conservative Baptists. We should like to have also a report on the mission work of Regular Baptists. We know that it is very fine.

And let us earnestly urge pastors and churches everywhere not to support modernism. If you cannot stay in your denomination without supporting modernism or compromising with modernism, then surely pastor and church ought to withdraw and "be not unequally yoked together with unbelievers" (II Cor. 6:14). God is blessing the churches that take a stand for the Bible.

and that it will result in the greatest spiritual prosperity for the local church.

Or pastors or Sunday School workers or others may adopt our Sunday School Library Plan. For every \$10 worth of subscriptions at the regular price of \$2 per year (\$2.50 per year in Canada and foreign countries), we will furnish for the pastor's library or the Sunday School or church library \$5 worth of the best Christian books, your choice from our catalog. Thus the pastor's library or the Sunday School or church library can be built up while subscriptions are promoted among the congregation until practically the entire church membership receives *THE SWORD OF THE LORD*, and the tremendous emphasis for revival and holy living and soul winning blesses the whole congregation.

II. It is Essential That We Have A Great Enlargement in Property

First, the Sword of the Lord Foundation needs a new building. Our building in Wheaton, Illinois, three stories, some sixty by seventy-six feet, is now jammed with more than fifty workers. The building, originally a big brick warehouse, now converted into offices for the Sword, is now uncomfortably full and is totally inadequate for the future. The building needed probably will cost, with lot, near \$250,000.

Also, we seriously need to raise adequate capital investment so we can pay off the borrowed capital we are now using.

Then we ought to raise money for greatly-needed printing and book-binding machinery. Our books are now printed and bound by contract, except a few small pamphlets which we have done. We could save much money in our own plant. We should probably raise in the next few years some \$200,000 for capital investment.

HOW FRIENDS MAY HELP

1. Many ought to make outright gifts and some of them ought to be large gifts to the Sword of the Lord Foundation. Such gifts are deductible from taxable income since the federal government recognizes the Sword of the Lord Foundation as a nonprofit corporation. Christians may give as much as fifteen per cent of their income and deduct it from reported taxable income. Business corporations could give to the Sword of the Lord and save most of what they give in excess profit taxes.

2. Many should buy annuities from the Sword of the Lord Foundation. In that case, the person investing in the Sword of the Lord Foundation would get regular payments of considerably higher interest than would otherwise be possible, and upon his death the money would go entirely to the Sword of the Lord Foundation. An annuity plan is often the best way a Christian man or woman can live comfortably on invested funds, since an annuity in the Sword of the Lord would pay so much better annual return than money invested in government bonds, or in savings and loans associations, or in the usual investments.

3. Many Christians should put the Sword of the Lord Foundation in their wills. Why not see that, upon your death, some of your property is turned over to the Sword of the Lord Foundation for use in this soul-winning work for God? We will gladly answer questions, or send suggested forms for bequests, if you ask for them.

WILL YOU HELP THE SWORD OF THE LORD FOUNDATION IN ITS GREAT ENLARGEMENT PROGRAM?

Write John R. Rice, president Sword of the Lord Foundation, Wheaton, Illinois.

Important Memo--

WHEN YOU CHANGE YOUR ADDRESS

Please report both new and old addresses directly to *THE SWORD OF THE LORD*, five weeks before the change is to take effect. Copies that we address to your old address will not be delivered by the Post Office unless you pay them extra postage. Avoid this unnecessary expense by notifying us five weeks in advance.

THE SWORD OF THE LORD

Subscription Dept.

214 W. Wesley, Wheaton, Ill.

WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

EVANGELIST EDDIE WAGNER recently completed a series of revival services at the Friendship Baptist Church, Jacksonville, Arkansas. From Pastor Larkin M. Andrews, who was the campaign song leader, comes this report: "... God richly blessed the meeting with 11 souls saved, 21 rededications, 17 young people dedicated their lives to His service, 5 new tithers, and 4 new family altars."

Thirty-four were saved during a two week series held by **REV. AND MRS. CLAUDE McDONALD** in the First Church of God, Brighton, Iowa. Rev. A. L. Shuey, pastor, sends word that 16 were baptized, with a number to be baptized at a later date, and 9 were added to the church. The Sunday School has grown since the campaign, making it necessary to add two new classes. A youth rally is being conducted before the evening worship service.

Word comes from **EVANGELIST S. B. HIGGINS** of his meetings in the Whittle Springs Methodist Church, Knoxville, Tennessee, where Rev. G. M. Keezel is the pastor. First-time decisions, outright conversions, totaled 16,

with many of the church members rededicating their lives. Several united with the church, and 15 started family altars in their homes. In the closing meeting, 20 young folks presented their lives for full-time service.

EVANGELIST K. L. SUTTER reports a number of conversions in his tent meetings held in Eminence, Missouri. Rev. Sutter has scheduled meetings in the future including city-wide Baptist revival in Shawnee, Oklahoma, then other dates in Oklahoma and Missouri. Tent meetings are being booked for 1953 according to the evangelist. He has open time in December. For information write him at: Box 521, OBU Station, Shawnee, Oklahoma.

The Youth Crusade for Christ held in the First Baptist Church of Hitchcock, Texas was recently completed with youth **EVANGELIST FREDDIE GAGE** and music director, Charlie Whaley. Brother Gage says there were 35 decisions for Christ, with whole families saved. 75 rededications were reported, 6 came into the church by letter, 3 young people consecrated their lives for special service.

Forty-Eight Bernard Street

(Continued from page 2)

So we have invited ourselves to come to your birthday party and trust you will forgive us for making it a surprise."

"It's too dear!" faltered Jean; "I'm glad you're all here, only I don't know how to say it."

"You have said it," replied her teacher, kissing her gently. "Come right in to the center of the room. We want to surround you, for you have been the heart of all the good things that have come to us."

And they did literally surround Jean's chair, starting anew the song broken into by her appearance, accompanied by a number of instruments. Whispered words of love followed, and some simple gifts—candy, flowers, a book, a picture. Then Mrs. Manton was called on for a song and Miss Daniels for another, who also accompanied herself on her auto-harp. Ned gave a humorous selection in dialect. Dr. Jerry told one of his funniest stories, and Miss Steady gave a tender violin solo.

Unexpectedly—at least to Jean—some of the mothers of this merry company dropped in upon it after a while, bringing an abundance of dainty refreshments with them. Merry remarks abounded, smiles, laughter, banter. What a glorious experience for a shut-in! After the refreshments there was a spirited debate by some of the boys, followed by another full chorus; and, finally, before the good-nights were spoken, Mr. Waller, the pastor, was prevailed upon to render a tenor solo, Miss Daniels following him softly with her auto harp, her contralto chiming in on the duet-refrain.

It was then, at the end of that song, Dr. Jerry, as he confided to his sister after they reached home, felt sure he beheld a pairing, planned in heaven, sure to bring joy to two hearts on earth and blessing to many people, as well as glory to the Master they all adored.

A week later Ned Manton met his testing and his opportunity to join the company of noble confessors. His feet had scarcely reached the station platform of the college town whither his entrance examinations led him, when a big "Hello!" greeted his ears, and a moment later a resounding whack fell between his shoulders.

"Here at last, Old Scout! I heard you were coming—expected you yesterday. Give us your fist." The speaker, an undersized youth

who was, nevertheless, Ned's senior by two years, confronted our friend with an eager face and outstretched hand. "Pass over that suitcase," he commanded, "my car's at the curb. Consider yourself the guest of the Delta Zeta while in town. I am here to conduct you to the house. The bunch want to see you."

Such a greeting could not fail to receive a hearty response. Ned followed Forrest Anthoine to the waiting limousine without hesitancy. "It's great of you to meet me like this, Anthoine," he said, "and I'm no end glad to see you again. But don't forget that I am here for business, not pleasure, old chap!"

"That needn't shut out a bit of fun," was the response. "You won't be grinding every moment. We D. Z.'s are planning a little spread for Saturday night."

"But I expect to be home by Saturday night. I shall be through early enough for that. I promised Mother."

"Still tied to an apron-string, hey?" sneered Anthoine. He had fully realized in other days how little Mrs. Manton had relished the intimacy between him and her son.

"I shall have to forgive you that sneer, Forrest," said Ned, "since you have no mother. If you had I'd want to horsewhip you."

"It seems to me you're well fixed," continued Ned, looking about the luxurious car into which he had stepped. "Automobiles and fraternity houses mean money."

"The old man is mighty generous, that's a fact," assented this son. "He was a D. Z. himself when in college. I'm all he has and he has plenty of the needful. We expect you to be one of us next year, Ned. I've been telling the fellows about your football playing, and they're on your track."

Ned shook his head. "Don't let them count on me. I shall have to go through economically, Forrest. My father is not a monied gentleman. I don't expect to join a fraternity."

"Get out! It needn't cost you much. We D. Z.'s are out after winners—athletic or scholastic—the first-named weighing most with us. You're pretty well up on both requirements. You'll meet our men at dinner tonight; no need of crossing a river till you come to it."

The hall into which Forrest Anthoine ushered his friend a

quotes...

April 17, 1952
I recently pointed a young woman to Christ as a result of this tract booklet. (*What Must I Do to Be Saved?*) The interest stirred by it caused her husband and father-in-law to be saved also.

Warren Kerr,
Durham, North Carolina

June 16, 1952
... My husband smoked all his life until three years ago when he read an article that you wrote about it being wrong to smoke. Now he is trying to help others by passing your book on to them ...

Mrs. Hazel Meyer,
Leavenworth, Ks.

Cozad, Nebraska
April 20, 1952

Dear Sir:

I should like very much to order three of your books, *When Skeletons Come Out of Their Closets*.

One of these books I am keeping for my own use and the other two will be loaned out. Never

little later was in appearance a spacious amusement and lounging parlor. Its atmosphere was redolent with tobacco fumes. Some of the men present were bowling, some reading, most of them were smoking. At the appearance of Anthoine the pair were surrounded; they were evidently expected, and Ned found himself shaking hand after hand, while refusing a dozen invitations to take a cigarette.

"I never use them," he said to one and all, to the evident amazement of his former friend.

"Never use a cigarette! How long since?" he exclaimed. "If my memory serves me, as I think it does, I was one of the two fellows who—once upon a time—walked you up and down the darker streets of a Pennsylvania town when you were so sick from their use you were in no condition to go home."

Ned's face flushed. "I guess you have given the best of reasons why I should not smoke cigarettes now," he laughed. "I've cut out smoking of every sort."

"Not really?"

"Really and forever," answered the youth quietly. "I'm convinced it's not the thing for me. I've seen more than one chap spoiled by it and not one improved. I'm done with it."

"Nonsense! I think you will smoke a cigarette with me, Ned Manton, if only for old time's sake." Anthoine was the speaker.

"I'm sorry to refuse you, Forrest, but—" Ned shook his head.

"You turn me down?"

"Not you, Anthoine, but the cigarette. As I have said I have a prejudice against the habit."

"Habit! Who said anything about habit? I'm not asking you to form a habit. I simply request you—on this single occasion—to forget your prejudices and act as others do—conform to the customs of these gentlemen to whom I have introduced you as my friend."

"Don't forget the courtesy due to a guest, Anthoine," now broke in one of the young men.

"Nor the fact that every man has a right to his own opinions and preferences," chimed in another.

"Nor that membership in this fraternity does not depend upon ability to smoke a cigarette," contributed a third.

"I'm not forgetting anything," blustered Anthoine. "I'm asking a question. Will you or will you not smoke with me, Ned Manton?"

"I'm sorry, old man; but I can't."

"Won't, you mean?"

"Perhaps I do. I certainly do not intend to compromise in this matter, and it is not because I do not wish to be friendly, or because I do not fully appreciate the fellowship you gentlemen are offering me." Ned took in the company with one all-inclusive gesture. "There's a principle involved—at

(Continued on page 5)

have I read or heard anything that made me realize the awful truth before, and I want other people to find out about it also. I can truthfully say that through your book I accepted Christ and I am sure that others will be saved after reading it.

Thank you for making me see the right way.

Yours truly,

Mrs. Lawrence Hiller

... a friend sent the paper to my mother. She passed it on to me. I have a little girl five years of age. She goes to the mail box for me. She knows *THE SWORD* from all the other mail and the day I get it, she will come running in saying, "Mother, you got your *SWORD OF THE LORD* today!"

Mrs. Aubrey Coulson
Scottsboro, Alabama

My husband (not a Christian) always looks forward to reading your paper and usually bawls me out if I don't ...

Mrs. Wm. B. C.,
Davenport, Iowa

I was first introduced to the paper several weeks ago while on a call to our doctor's office. He is a very fine Christian and the Lord is using him in a mighty way. We were talking about how the Lord was working in our church when he said he had a back issue of your paper and thought I would enjoy it ...

Mrs. Betty Bawtinheimer,
Hermon, N. Y.

... I was left a widow without any means of support. I find it quite hard at times. But the Lord has been wonderful to us in supplying our needs. For instance, I had begun to wonder how I was going to renew my subscription to *THE SWORD OF THE LORD* when my neighbor (whom I had been passing my paper on to) came in. She said, "Isn't your subscription for *THE SWORD* expiring?" I said yes. She handed me \$2 and said, "Renew your subscription, then pass it on to me as you have been doing." I was very thankful ...

—Mrs. Maye King,
Clarkston, Wash.

... I am getting married in August and I want *THE SWORD OF THE LORD* to be among the first literature to come into my new Christian home ...

Alma J. McKinney,
Chattanooga 11, Tenn.

Until recently my husband always read *THE SWORD* first and cut out illustrations, timely quo-

tations, and anything else which struck his fancy. Then I discovered what a wonderful help the paper is in everyday living and started reading it regularly. But it was no fun to be reading along and all of a sudden come upon one of the blank spaces left where my husband had cut out a few lines. So I forgot all you have said about bossy wives and told him that in the future he could mark with a pencil anything he wanted to remember and later one of us could copy it on a card for his file. Now we are both happy.

Mrs. Betty Virusich
Bob Jones University
Greenville, S. C.

When I began to receive *THE SWORD OF THE LORD*, I started taking it to work with me, and so read as I eat my lunch. What a lift the sermons give me! I will have the paper on a table in our room where we rest, (I work for a department store) so others can read it, too. What is a mystery to me is, the paper sometimes disappears for several days, and then is returned to the table. I have never found out who takes the paper ...

Mrs. Viola M. McKinley,
Fresno, Cal.

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Forty-Eight Bernard Street

(Continued from page 4)

least to me. I came near to shipwreck through the cigarette. It does not represent an innocent diversion to me, but a menace to myself and my friends—an offense to my Master."

"Master!" echoed Anthoine with sarcasm. "Have you turned pious with all the rest? Is that what ails you?"

"As you please," answered Ned quietly. "I have as much contempt as you for a piety that is only skin deep—I detest it more, perhaps, knowing the genuine article. I am a follower of Jesus Christ."

Ned's eyes encountered a dozen differing expressions on the faces before him. He was silent a moment, then:

"Gentlemen," he said, "if you care to hear it I can give a reasonable reason for the position I have taken."

"Go to it," cried someone from the further corner of the room, and a general murmur of assent followed. "Fire away," said Anthoine with a sardonic grin, taking a chair. "Better sit down, fellows. There's nearly an hour before dinner will be ready."

There was a settling back into seats and a passionate cry for assistance went up from the heart of the youth under fire. He had a Helper.

"It is unnecessary for me to relate how I became acquainted

with the cigarette," he began. "You have only to recall your own experiences in that direction, and Anthoine has told you something about the rebellion of my body against the formation of the tobacco habit—an old story to many of you also, I imagine. After my parents moved from Pennsylvania, late last spring, I tried to overcome the habit—to start out new in the new environment, but craving for the weed had already been created in me, and I began, occasionally and secretly, to indulge. There was a fight going on in me, for I knew how my parents would regard my indulgence, and I hate deceit. I became sick—not really ill, but restless and moody and uncomfortable. My mother called in a doctor."

Ned smiled. "I wish I knew how to describe Dr. Jeremiah Prescott to you gentlemen," he said, "but it's beyond me. If I pass my exams successfully and become a student at this university, he will be coming to see me some day—then I'll introduce him to you. But I want you to have some conception of him now, so I shall have to make a stab at his description."

"Suppose you imagine, each for himself, that you have a grandfather who adores you and hates to deny you anything you crave—a grandfather who is, also, somehow your father, responsible



for your being and your welfare, who because of his love for you cannot always let you have what you want, cannot let you harm yourself or come to harm, nor yet let you become less than the best within your possibility. The kind of a father who would hurt you if that were the only way he could heal you, and who is yet, all the time, your chum, your pal, as well as your father—ready to go to the limit with you in adventure and enjoyment, ready, willing, to face—Ned's lips came together, his voice dropped—"willing to face hell for you and with you without a moment's hesitation."

There was a slight pause, a catch in the youth's voice. "Yet, fellows," he proceeded, "this grandfather-father is in reality your mother: Loving, gentle, kind; conscious of the slightest bit of good in you, broken-hearted over every bit of evil she discovers. Finding you foul, or suffering, or bad, she covers you away from the sight of others while she pours out her heart's blood for your cleansing. Men!"—Ned held fast to his self-control—"Men, if you can conceive of all these qualities done up in one personality, you will have some conception of what Dr. Prescott was to me." The youth looked about him with shining eyes to meet the shine of other eyes.

"He's a big thing, this doctor—body, soul, and spirit—" the boy went on. "Tall, broad, sunnifaced, with hands strong, skilful, tender, and a heart—" Again the speaker halted. "I'm out of my depths—some things cannot be told," he said. "But this doctor had been the father of one child—a son. That son's name had been 'Ned,' same as mine; and it chanced, too, that he also had been brown-eyed and sixteen years old and preparing for college, when God took him to Himself."

"So, this man set me in his great heart, beside the boy he missed. He knew what ailed me, but he neither scolded, preached at, or frightened me. He opened my eyes. He showed me by scientific demonstrations what nicotine will do to the heart, the brain, the nerve tissues. He had a big telescope on the roof of his house, and many a stifling July and August night—and many a cold, clear November and December one as well—I spent up there with him reading the heavens. There I took many lessons of many kinds—the distance that light must travel to reach me, the limitless, wonderful grandeur and marvel of God's handiwork. I grew reverent—I felt a new respect for my fellows, for myself, since we had been made in His likeness—were so fashioned that we could look into these mysteries—weigh, calculate, and in some degree understand them."

"One night, upon the roof, we took up the study of other constellations—the lives of men who shone, and will shine like the stars forever and ever. Among these came Daniel, prime minister to the first and greatest of all world-rulers. A captive of war, a slave, he was under the foot of this man; and, while under his foot—before he had reached the place he was destined to fill as next to this world-emperor in authority—he, Daniel—then no older than myself—purposed in his heart that he would not defile himself—the self God had created for Himself."

"Fellows," Ned's voice had taken on strength. "Fellows, I saw, not duty only, but privilege, that night. I knew that I was not created for defilement. In myself

Can You Beat This Investment?

Truck Driver and Catholic Wife Saved Through Sword of the Lord

We have just received a good letter from Evangelist Bill Barbry, Winston-Salem, North Carolina, which shows what *The Sword of the Lord* will do when sent to unsaved loved ones, with prayer.

"Dear Dr. Rice:

"Just a line to say hello and to let you know we still love you and we're praying for you. I am in the first week of a two-week revival down in Lexington, preaching out of season. But I believe God is going to give us a great revival yet. Pray for me that I'll preach the Word and always stand in the fullness of the Holy Spirit."

"Here is \$80 from Faith Mission for the Free Literature Fund. I trust God may use it for the salvation of precious souls. We're happy to have a small part in this great work of yours."

"Dr. Rice, here is some wonderful news and then I'll close. Some time back in the winter a friend of mine told me of a relative of hers who had a wreck up at the Holland Tunnel. He drove a tractor trailer. There was another tractor and trailer involved, also a car between them. They were all killed except E—L—, my friend's relative. He called her long distance after he got able and talked to her about it. He was practically an infidel. But he told her, 'The God that you and my mother serve saved my life.' You see, he was thrown clear and lay there unconscious while all the rest burned up."

"I suggested we send him *THE SWORD OF THE LORD*. We did and hadn't heard anything much about it until two weeks ago. They came down here visiting my friend. You see they lived in Maryland. They told of how they received *THE*

SWORD OF THE LORD and wondered what old 'holiness' had sent that paper. Ed's wife was Catholic. Well, thank God, she began to read it. Now she (a Catholic) is saved and Ed (almost an infidel) is saved and they both have wonderful testimonies. They said *THE SWORD OF THE LORD* led them to Jesus. Praise God! Praise God!

"Good-by for now and God bless you real good and all the *Sword Staff*. The Lord willing, we'll see you in a few more days down at Lake Louise."

"In Jesus' name,"
(Signed) Evangelist Bill Barbry

Will You Invest in Subscriptions for Unsaved Loved Ones and Friends?

The letter above deeply impresses me with the importance of getting *THE SWORD OF THE LORD* into as many homes as possible. Many people who seem unreachable, might be won to Christ if *THE SWORD OF THE LORD* were sent every week to them. Will you not, in faith, make out a list of loved ones and friends who need to be saved and send them *THE SWORD OF THE LORD*? And then will you follow these subscriptions with earnest prayer that they may be saved?

If you cannot think of anyone who ought to receive *THE SWORD OF THE LORD*, send an offering to our Missionary and Minister's Fund and we will see that it is sent to those who want and need the paper.

That's all!

This is the last chapter of the book,

48 Bernard Street

Wasn't it good? Wouldn't your family enjoy the story again—meeting the little invalid Jean, learning from the example of her sweet trust in the Lord, letting the lessons she taught influence your own home? The story is delightfully interesting, and at the same time the atmosphere of the book changes young lives. Surely you ought to have a permanent copy for your family, and then another copy for others.

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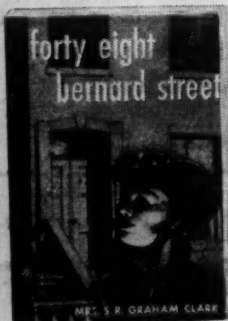
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midst of it the dinner-gong sounded.

Mrs. Manton met her son at the front door late the next Saturday afternoon. There was questioning as well as welcoming written on her face.

"Yes," he answered to the tacit inquiry, "I passed all right in everything and with an 'A' in three studies. What do you think of that! And, Mother, I have crossed my Rubicon! I have witnessed a good confession for Christ before Forrest Anthoine and the members of his fraternity. Mother, Daniel is a winner! One of those fellows has decided to be a Christian and two others have dropped the cigarette. I told them about Uncle Jerry—what he did for me—and, say, I am authorized to invite him to give a demonstration some day—at his convenience—at the Delta Zeta house on the harmfulness of smoking—especially smoking cigarettes."

"I haven't promised to join the fraternity," proceeded the boy, his mother's arms about his form. "I'm absolutely free. I've made the fellows understand that I can't afford it. But they want to meet Doc, and I shall not be surprised if at some time not far ahead, a bunch of them make a pilgrimage to this city and Queen street, on purpose to hear him talk stars, and, perhaps—incidentally—Daniel."

"Yes, and more than this," added the young man, his eyes kindling as he spoke, "they will be brought into vital contact with the God of Daniel, as they discuss things with the Doctor."

"Yes," assented the mother, her face flushing with gladness—"and when that takes place they will enter into the meaning of one of my favorite verses in the book of Daniel—'And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.'"

(Last chapter from the book, *FORTY-EIGHT BERNARD STREET*, of the Moody Colportage Series, 35c. Used by permission of publisher. Book may be ordered from Sword of the Lord, Wheaton, Illinois.)

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Annihilation and Conditional Immortality

One of the dangerous doctrines rampant today is that known as the "non-eternity of punishment." One writer tritely calls it a "hydra-headed monstrosity" because of the many forms and guises under which it appears. Two of these form the subject of this article.

What is the generally accepted meaning of the word "annihilation"? Annihilation is the act of reducing to nothing; used by theologians it is the extinction or cessation of being.

At the outset it would be well to note that even matter cannot be annihilated; how unthinkable then is the annihilation of spirit! "Conditional Immortality" when used by the Annihilationist and his kind, means that life beyond the grave is conditional on accepting Christ, and thus finding life in Him here and now, i.e., prior to death. If the one is in possession of salvation (i.e., life in Christ through the new birth), at the resurrection he rises to "put on" immortality, never more to be subject to death. This "putting on" is a result of faith in Christ. If not in possession of salvation then at some period either before or after the resurrection (Annihilationists differ among themselves on this point) that soul, i.e., the whole being, ceases to exist, is annihilated, is exterminated. In other words, immortality or eternal life or endless existence (they all mean the same thing, say they) are conditional upon salvation—apart from salvation there is only extinction of being. Such is the doctrine.

Basic Words

Upon what is the teaching based? As we look over the doctrine as given here, we note some leading words, around which every thought gathers. These are "immortality" (or its equivalents), "eternal life," "endless existence," and "death." It is upon the particular meaning the Destructionist attaches to these words, that his proofs for this teaching rest. And it is very unfortunate that many sincere, orthodox believers fall into the trap of using these words in a wrong sense, and thus play into the hands of the others. Practically all the arguments put forward by the Destructionists have their true source in the assumption that "immortality," "eternal life" and "endless existence" are synonymous terms, and interchangeable, and these assumptions are supported by their definition of "eternal," "destruction," "loss," "punishment," and "death." Their general line of reasoning runs as follows, with certain individual variations:—

Immortality and eternal life are the same; both mean endless existence. Life is the opposite of death, and eternal life the opposite of eternal death. It follows then that if eternal life (or immortality) means eternal existence, death means non-existence, and is eternal or endless, from which none can escape save those who are regenerated in Christ through salvation.

Definitions Examined

But is this correct? That is the vital question. Let us examine briefly.

We affirm that these three phrases are not the same in meaning, and are not interchangeable.

(a) "Immortality" is not "eternal life" nor "endless existence" (although we must of necessity

have endless existence to have either of the others!). In the New Testament the true word for "immortality," *athanasia*, occurs only three times—1 Cor. 15:53 and 54; 1 Tim. 6:16. There is another word, *aphtharsia*, twice translated in the A. V. as "immortality," but its correct meaning is "incorruption," and is not the same as "immortality"; we therefore refuse to consider it. Now if "immortality" means the same as "eternal life" or "endless existence," then it ought to make good sense if we substitute either of them for "immortality" in the passages where it occurs. Here is the result:—

"For this corruption must put on incorruption, and this mortal must put on (substituting) 'eternal life' or 'endless existence.' So when . . . this mortal shall have put on 'eternal life' or 'endless existence,' then shall be brought to pass . . ." (1 Cor. 15:53,54).

Doing the same with the other passage in Timothy: "Who only hath 'eternal life' or 'endless existence'."

These passages, as above changed, do not tell the truth. As given by Paul, they do speak the truth.

By keeping strictly to Scripture alone, no one can fail to see that "immortal" is the opposite of "mortal," and if "mortal" means "subject to death" (and no one will deny that) then "immortal" means "not subject to death"—nothing more, nothing less. When the Destructionist then uses the phrase "conditional immortality" to mean "conditional eternal life" or "conditional endless existence," he is culpable of using phrases and words in a wrong sense, and the phrase "conditional immortality" is made to stand for a lie.

(b) "Eternal life" does not mean "eternal existence" (although one must have the latter to have the former). Leaving out the adjectives, it is still true that "life" does not mean "existence." If it does, then chairs, tables, stones and houses have life because they exist! Space forbids us going into the subject fully, but we make the statement here which we challenge anyone to disprove, that life is a condition of existence—perhaps the highest and best—but a condition of existence it is, yet not synonymous with existence. A simple test is to substitute "existence" for "life" or "eternal life" where these occur in Scripture. Take one example: 1 John 5:12 says, "He that hath the Son hath life, and he that hath not the Son hath not life." Substitute the words and we get: "He that hath the Son hath existence, and he that hath not the Son hath not existence!" Bear in mind the verse speaks of the present, not of the future—HATH. Both the natural life of man and eternal life in Christ are not the same as existence or endless existence—they tell us of the state or condition of existence.

(c) "Death" does not mean "cessation of existence," or "extermination," or "annihilation." Who can deny that life is the opposite of death? Now, what is life? So far as we were able to go, it was seen to be a condition of existence. "It necessarily follows that death, the opposite of life, is not, and cannot be, non-existence." Death is a condition of

*The passages where *aphtharsia* occurs are Rom. 2:7; 1 Cor. 15:42, 50, 53, 54; Eph. 6:24; 2 Tim. 1:10; Titus 2:7.

The Right Priest for a Death-bed

By the late Dr. H. A. Ironside

One evening I was crossing on the ferry-boat from Oakland to San Francisco, California, and among other passengers, I noticed a Roman Catholic priest. Going over to him I introduced myself as one seeking to present the gospel of God to men. He was a pleasant, affable man, and we were soon engaged in a conversation on the momentous truth of justification by faith, based on the Scripture: "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:5).

The priest maintained that he firmly believed the scriptural declaration, but seemed to have an idea the verse began, "To him

that worketh and believeth." He was unable to see that Christ had finished the work that saves.

Finding that we could not come to a common conclusion on the subject, he veered around to other matters, though in a gentlemanly manner, and finally said, "I am just on my way from the home of a dying girl in Oakland. She has been a good Christian for five years. I am her confessor, and she sent for me to come to see her; for you know Catholics always want a priest when they are about to die."

"In that, I am one with them," I answered, "I too want a Priest with me if I die. I would feel the need of one at such a time. But I not only want a priest with me when I die, I want Him every moment that I live, and such a Priest I have—a Priest who is always occupied on my behalf, and whose absolution gives me perfect peace."

"Ah, you mean Jesus, I suppose," he answered. "We believe in Him, too, but we want the human priest as well."

"But what can the human priest do for me that my great High Priest has not already done? He has died for me, borne all my many sins in His own body on the tree, and now He sits on the throne of God to maintain my cause and sustain me, while He succors me all along my pilgrim way. 'He ever liveth to make intercession for me.' Surely He is enough!"

But this, the man-made priest could not see, and so the conversation turned to the "Sacrament of Orders." But of the first—the all-important question—I wish to speak with the reader.

Would you not like to have a Priest with you if you should have to die? At such a time would you not feel the need of one who could really help?—One who could truly say to you, "Thy sins are forgiven thee"; and carry you through death, and receive you in Paradise as He did with the repentant thief upon the cross? (See Luke 23:39-43.) The presence of a Romish or Anglican priest, or a clergyman or any other preacher, cannot give you perfect rest in view of eternity. Jesus alone is the one. Ah, dear reader, you need such a Priest! No human priest can fit you for the presence of a holy God. True, a man whose soul has been saved through faith in Jesus might do much in pointing you to "the Lamb of God that taketh away the sin of the world" (John 1:29), but no one, however earnest and godly, can accompany you beyond the portals of the grave.

But oh, if you know Jesus, if He is with you, a Priest to cheer you by His blessed "Absolve te," to give you to know the virtue of His own precious blood shed on Calvary and the abiding union of the Holy Spirit, then indeed death need have no terror, for He who "hath abolished death" will bring you unconquered into the presence of the Father as a trophy of His one offering upon the cross.

Such a Priest you may have; and not only in death, but in life. Trust in Him, then. Rely on the work He accomplished upon the cross, confide your soul to His care—He is worthy of your utmost confidence. "Through Him all that believe are justified from all things" (Acts 13:38).

Jesus has borne the judgment due to sin, made propitiation for the whole world, and His priestly service is for all who will believe Him — all who sincerely accept Him. In wondrous grace He waits upon you and longs to save you. Receiving Him now by simple faith, you will have a Priest with

you if you come to die; and He will care for you all through your life on earth.

I have said purposely if you die, because while it is quite true that "It is appointed unto men once to die" (Heb. 9:27), for the believer in Christ there is the glorious hope of our Lord's return in person, to change us into His likeness and take us up with Himself instead of dying. Clear and decided is the Scripture statement, "We shall not all sleep, but we shall all be changed." (See 1 Cor. 15:51, 54; 1 Thess. 4:15-18.) This, of course, refers only to those who are born again—to the children of God. But for the unsaved, there is not only the natural death, but the second death, which is the lake of fire (Rev. 20:15). Ah, reader, no mere human priest can save you from that; it is only JESUS.

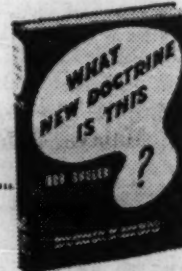
Why go on without Him, then? Why not close in with Christ now, and thus be assured of His continued care, interest, and companionship in life, death, and throughout the "ages to come"?

Trusting Him we may sing:

I need no other priest
Than my High Priest above;
His intercession ne'er has ceased,
Since first I knew His love;
Through that, my faith shall never fail,
Even when passing death's dark vale.

I need no human prop
In that last awful strife—
Christ is my refuge—Christ my hope,
My way, my truth, my life!
On His own promise I rely:
He that believeth ne'er shall die."

(From a tract published by LOIZEAUX BROTHERS, 19 West 21st Street, New York 10, N. Y.)



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(Continued on page 7)

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Heresies Exposed Annihilation and Conditional Immortality

(Continued from page 6)

pithily said, "Annihilation would be ended punishment, not endless!"

Many other proofs could be set forth, did space allow, to show the same result; but sufficient has been given to prove that the Destructionist, by attaching his own meaning (and that an exceedingly erroneous meaning) to certain words, makes an otherwise harmless phrase stand for unscriptural and therefore dangerous doctrine.

Let us beware of his pernicious doctrine and be quite clear always of the definitions of important words.

Dr. James M. Gray gives the following Scriptures as teaching that death is not annihilation, but continued existence in a state of conscious eternal punishment: Matt. 3:12; 5:29, 30; 8:12; 12:32; 13:42; 18:8, 9; 25:46; 26:24; Mark 3:29; 8:36; 9:43-48; Luke 12:4, 5; 16:19-31; John 3:36; 5:29; 1 Thess. 1:10; 2 Thess. 1:8, 9; 1 Tim. 6:9; Heb. 6:2; 10:26-31; 2 Pet. 2:3-10, 17; 3:7; Rev. 14:1-11; 19:20; 20:10, 16; 21:8.

(From the book HERESIES EXPOSED, compiled by William C. Irvine. Published by Loizeaux Brothers, Inc., New York 10, N. Y. Used by permission of publishers. This 225-page book may be ordered from Sword of the Lord Publishers, Wheaton, Illinois. Cloth-bound, \$2.00, paper, 75c.)

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This is by far the most practical commentary on the book of James that has ever been my pleasure to read. This is a unique work of verse-by-verse Bible exposition. There is not only excellent Bible exposition of every verse in every chapter but literally hundreds of usable illustrations that make the meaning doubly clear. For example, I opened the book at random and came upon the exposition of James 2:14 and there were seventeen quotations and illustrations concerning faith and works beginning with a comparison of the teachings of Paul and James, then a quotation from Martin Luther, etc. Then turning to James 5:1-3 I found two excellent chapters on the teaching concerning those who are rich.

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By Dr. V. Raymond Edman. Van Kampen Press, 218 East Willow, Wheaton, Illinois. 240 pages, \$2.50.

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By R. C. Campbell. Broadman Press, 127 Ninth Avenue North, Nashville, Tennessee. 138 pages, \$1.75.

Thoughtful, careful, incisive and searching answers that the Lord Jesus gave to questions presented to Him. The questions were very human, like that of John the Baptist after being cast into prison, or the lawyer's question on how to inherit eternal life; while others indicate the base purpose of the questioner. The explanation given by the author is sufficient and satisfactory.

DR. V. RAYMOND EDMAN

JOURNAL OF JOHN WESLEY.

John Wesley. Moody Press, 820 North La Salle Street, Chicago, Illinois. 438 pages, \$3.50.

The original Journal complete in 26 volumes exists but was never published; an abridgment in four volumes was printed; this volume is a selection from the four printed volumes. The present volume covers Wesley's life and stresses its most important features. His ministry included the American colonies (Georgia in particular), England, Scotland, Wales, Ireland, and Holland (after his eighteenth birthday). He traveled by horse,

boat, ferry, and foot, sometimes covering as much as ninety miles a day. He faced the bitterest opposition from the Church of England and the Catholic Church, and often suffered at the hands of drunken mobs; inns declined to serve heretics. He was compelled to adopt field preaching, inaugurated by Whitefield, because churches and public buildings were closed to him. His messages were almost invariably messages of salvation, and in his early years he called his preaching "expounding." His followers grouped themselves into "societies," and he vigorously opposed secession from the Established Church. He insisted that he was neither a dissenter nor a non-conformist; his heart went out particularly to the unchurched crowds of poor wretches seen in all communities. He was a tireless worker in the field of authorship and translating; he read history, poetry, and philosophy on horseback with the reins on the horse's neck. He spoke to as many as 30,000 people—without a loud speaker. He attributed his good health to the fact that he arose every morning at four, preached at five, and never traveled less than 4,500 miles a year. This volume, of course, is filled with information concerning the countries in which he served, and contains many choice expressions. We quote three sentences: "All the world is my parish," "How does a praying congregation strengthen the preacher?" and "Lord, let me not live to be useless." He was useful to the time of his death at 86.

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DR. BOB JONES, JR.

HIDDEN VALLEY. By Douglas C. Percy. Zondervan Publishers,

25 LaGrave Avenue, S. E., Grand Rapids, Michigan. 155 pages, \$2.00.

After reading this book, I am not surprised that it took the prize in Zondervan's second International Christian Fiction contest. It is a fascinating story from the pen of one who, because of his twelve years service in Africa, knows the land and the people. In telling this very interesting story Mr. Percy has revealed to us some of the hideous customs of the pagans; the almost unbelievable power of demon worship; and the marvelous transformation in the lives of those who believe the Gospel. The book will do for the reader what the experience of which it tells did for Bill McAdams and the Prof.

It will be difficult to lay this book down until it is finished, and it will be impossible to read it without seeing anew the need of the lost world.

DR. T. ROLAND PHILIPS

CHARIOTS OF FIRE. By Dr.

Clarence E. McCartney. Abindon-Cokesbury Company, 810 Broadway, Nashville, Tennessee. 172 pages, \$2.00.

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Christianity and Socialism

(Continued from page 1)

(c) That all men should share equally in the rewards for service. (During a recent Westinghouse strike in Pittsburgh I was heatedly informed by one of the labor leaders, who lived in a very nice home much better than that occupied by the rank and file, that the janitors in the plant should be paid as much as the president.)

(d) That the collectivist state is supreme.

(e) That the individual is of little consequence.

(f) That the material advantages of this present moment, the things dollars and cents will buy, are more to be desired than heavenly rewards.

(g) That socialism is more Christian than private enterprise with its profit motive.

(h) That the first Christians were socialists.

I shall attempt to refute much of this teaching in the message that follows, and this by demonstrating that the teachings of socialism are at variance with the teachings of the Bible.

Suppose we dispose of the seventh point first, namely, the fallacious claim that the Christians of the first century were socialists.

I. Christians of The First Century Were not Socialists

Those who think that the first Christians were socialists base their contention on an erroneous interpretation of Acts 4:32-37 and like passages.

The King James version of this text reads:

"And the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus and great grace was upon them all.

"Neither was there any among them that lacked, for as many as were possessors of lands or houses sold them and brought the prices of the things that were sold. And laid them down at the apostles' feet; and distribution was made unto every man according as he had need.

"And Joses who by the apostles was surnamed Barnabas (which is being interpreted, the son of consolation) a Levite, and of the country of Cyprus,

"Having land, sold it, and brought the money and laid it at the apostles' feet."

"I am indebted to Dr. A. T. Robertson, who was perhaps America's most outstanding Greek authority, for a correct understanding of this text, and I pass the same on to you.

One weakness of the King James Version is the fact that it does not always accurately translate the tense of the original Greek text. If this had been done in the instance of Acts 4:32-37, people would hardly have been inclined to seize upon this text as a reason for declaring that the first Christians were socialists. A correct translation of this text, as Dr. Robertson points out, does not support this idea at all.

The correct interpretation of the text, Dr. Robertson tells us is as follows:

In verse 32 where it is declared that "they had all things common in its use but not in its possession."

In Verses 33, 34, 35, the tense is the Imperfect Active, recording a series of acts, which were repeated as often as the need arose. Two words should be supplied in the English translation to make the thought complete. Those two words are "kept on."

Verse 33 should read, "the apostles kept on witnessing of the resurrection."

In verse 34 we have literally, "Neither was there any among them that lacked for as many as were possessors of lands or houses kept on selling them [namely, as often as there was need] and brought from time to time the prices of the things that were sold." It was distinctly not a confiscation or once for all time mutual sharing of property, such as

exists under socialism. This is borne out by the next verse.

In verse 34 a literal rendering is: "And kept on laying them down at the apostles' feet and kept on distributing unto every man according as he had need."

In verses 36, 37 we are told of a once for all time transaction, in the instance of Joses, and the tense is the Aorist. What he did was a single definite act. It was not the repeated selling of property as often as there was need, as happened in the instance of all the others mentioned above. Joses was the only one mentioned who disposed of all his property at one time and turned the proceeds over to the apostles to help the poor.

In view of what we have learned in our observations concerning the correct translation of the text we can declare:

(1) The first Christians were not socialists.

(2) The first Christians were not commanded by the apostles to sell all their possessions and put the proceeds in a common treasury and share equally in the distribution of the same.

(3) They did what they did voluntarily to meet the critical needs of the times when so many Christians were well-nigh destitute.

(4) There is no indication that we have the account here of a socialist experiment which was tried in the church and failed.

May we pass on now and deal with the other errors of socialism.

II. Other Serious Faults of Socialism

1. Socialism is at variance with the Bible, concerning that which is most wrong with man and most responsible for his troubles.

Socialism teaches that what is most wrong with the common man is his environment. Improve that environment by equally distributing the wealth of the world and according to the socialists, we will eliminate the evils which affect society, such as war, crime, poverty and vice.

It is the old argument of putting a pig in the parlor to change the nature of the pig. The fallacy in such an argument is seen in the fact that the parlor does not change the nature of the pig. The pig very soon changes the parlor.

Our Lord taught that the evils which affect society come out of the human heart.

He and the apostles taught that the way to deal with this problem is by being born again, regenerated within through the power of the Holy Spirit.

2. Socialism is at variance with Christianity in teaching that all men should be rewarded alike for their labors. The doctrine of socialism is well given in the statement, "From each according to his ability, to each according to his need." According to the socialist ideal all men should be willing to work to the very best that is in them, which would mean that some would do much more work than others who are limited in their faculties and ability and yet all are to be content with sharing equally in the rewards for service.

It is a principle which simply doesn't work as is proven in places where it has been tried. The more talented person and the more energetic, soon grow tired of exerting themselves to the full when the indolent and less able are rewarded equally with them. Socialism kills initiative, encourages the parasite, and results in less and inferior production.

The Bible in the Parable of the Talents and in the passages describing the rewards of believers contradicts the teaching of socialism by declaring that a man's rewards for his service is to be according to his works. All men are not to be rewarded alike.

3. Socialism is at variance with Christianity in refusing to recognize property rights, and recommending the confiscation of the same.

Christianity recognizes the right of the individual to private property and protects a man's posses-

sions by declaring to those who would confiscate the same, "thou shalt not steal."

In the case of Ananias and Sapphira (Acts 5) their right to private property and the disposition of the same is seen in Acts 5:4. This is one of the most important verses in the Bible concerning property rights, and reads:

"Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power?" (Namely, to dispose of as they saw fit.)

Ananias and Sapphira had not been commanded to dispose of all their property and give the money to the church. Joses had done so of his own accord and perhaps gained considerable praise for having done so and they wished to imitate him. They were condemned not because they retained property but because they lied. Peter reminded them in the verse just mentioned that it was their own property and that the disposition of the same rested wholly in them. This is still true today.

5. Socialism is at variance with Christianity in putting the emphasis upon material things, and ignoring heavenly rewards.

Socialism is primarily concerned with meeting animal comforts, filling a man's stomach, putting a roof over his head, attempting to guarantee him temporal security, and causing him to settle down in the earth and be content.

Christianity to the contrary teaches that we are sojourners, pilgrims like Abraham, mere transients, and like Abraham, we should not settle down in the earth but seek a city whose builder and maker is God, eternal in the heavens.

Christianity teaches that we are to set our affections on things above, where Christ is sitting at the right hand of the Father.

Christianity teaches that in-

stead of living for the present moment, we should live in anticipation of the glorious appearing of our great God and Saviour, the Lord Jesus Christ, and so live that we should not be ashamed before Him at His coming.

Christianity, while guaranteeing that God will supply our every need according to His riches in glory in Christ Jesus, reminds us that our inheritance and true abiding riches are in Christ and the glorious things that follow His coming for us.

6. Socialism in its extreme form is at variance with Christianity in attempting to bring its collectivist state to pass through force.

Repeatedly in the Bible woes are pronounced upon those who would build a city or an empire by blood and through oppression.

Christ Himself declared that they that take up the sword in conquest shall perish by the sword.

The fate and downfall of the communist aggressor is therefore assured. Communist tyranny will most certainly be brought to a violent end, when in the judgment of an Almighty, Righteous and Just God, its cup of iniquity is full. It will go the way of all other forms of tyranny and oppression.

7. Socialism's greatest failure is seen in the child it has produced. Communism is the child of socialism. Communism has cursed the earth, surpassing all other scourges which have preceded it.

This child of socialism has produced the worst form of tyranny and oppression which the world has ever seen, and threatens to destroy all our liberties, our economy, our civilization, and would if it could, destroy the church of the Lord Jesus Christ, being Christianity's most bitter and relentless foe.

Christ said, "By their fruits ye shall know them." Judging by the fruits of socialism and its child,

communism, I do not hesitate to say it is one of the most diabolical systems which has ever come upon the earth, and our free institutions will not be safe until they are overthrown and proven to be false.

Conclusion

My concluding word has to do with the Christian attitude in regard to the advance of socialist concept.

The Christian cannot participate in, nor sanction the confiscation of industry and the turning over of the same to the workers. According to the teachings of the Bible, the industries belong to the ones who erected them, belong to the stockholders who maintain the same. To confiscate such industries would be stealing, an act clearly forbidden and one in which Christians can have no part. And incidentally, if socialists do confiscate our industries they can expect no good result to follow such a theft, for God will not hold them guiltless. No lasting permanent good can come therefrom.

Our Lord Jesus Christ has a special word for His people in all this, and it is, Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you, for every need shall be supplied according to his riches in glory in Christ Jesus, and not by the dishonest, covetous, confiscatory methods of socialism, or the more violent methods of its child, communism.

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Facing the Pierced Jesus

(Continued from page 1)

justice had been satisfied completely, and now God the Father could turn and smile at His own Son again! Suffering as a lost sinner ought to suffer in Hell, Jesus had addressed God as "My God, my God." But now that the price was paid, now that the veil of the temple was rent in the midst, opening fully the way from man to God, Jesus had spoken to God again. But this time He called Him "Father." "Father, into thy hands I commend my spirit: and having said thus, He gave up the ghost" (Luke 23:45,46). Divine wrath has smitten its target, and divine justice has been satisfied and Christ can again call God "Father." It is finished!

And in some sense, the wrath of man is finished. Even the Pharisees and scribes who hated Jesus with pitiless hatred have had enough. For six hours they have seen Him suffer. They saw Him beaten with a Roman scourge, saw Him nailed to a Roman cross after the common rabble had spit in His face and plucked out His beard, had blindfolded Him and slapped Him until His face was so marred that He did not look like a man (Isa. 52:14). They had seen the mocking crown of thorns on His head. They had seen the agony of the long hours of torture. At last when Jesus said, "I thirst," someone had smeared bitter gall and vinegar upon the parched lips and bruised face. They knew no other way to make Him suffer. Even man's horrible hatred for Christ had done all it knew to do. It was finished!

So Jesus, with a loud cry, dropped His head upon His breast and gave up His Spirit. The stupendous tragedy now is done, except for a last detail. "Without shedding of blood is no remission," so the blood of the God-man, the Lamb of God that taketh away the sin of the world, must be shed, poured out for man's sin. So a soldier, not knowing what he did nor why, took a spear and thrust it into the side, into the very heart of Jesus—and there poured out a saving flood of blood and water. Now with reverent hearts and with unshod feet, let us consider two great themes in this Scripture: first, the piercing of Jesus, why it was and what it meant; and second, who will face the pierced Saviour. Remember

that the text said, "And they shall look on him whom they pierced."

I. The Piercing of Jesus

These short verses have much to tell us. How weighty they are with meaning!

1. Consider first that Christ must be taken down from the cross for the "high sabbath" which began at sundown.

These scribes and elders and Pharisees who demanded the crucifixion of Jesus and watched Him die, were scrupulously religious folk! They did not mind crucifying the Son of God, the Saviour of the world, but they must strictly observe their ceremonial laws! And oh, the world is full of people today who will not eat meat on Friday or in Lent, yet who trample under their feet the blood of Christ, never accepting Him as a personal Saviour! How many people have been christened and confirmed and go to church on Easter, and yet have never repented of their sins nor been born again! How many people attend mass or confession, but are as certainly unconverted, as certainly rejecters of Jesus Christ, as these same wicked, religious Pharisees who crucified Him!

"We have had our vengeance," they seemed to say, "now break the legs of the two thieves and the legs of Jesus. It will be as painful a way as possible to finish them. We must have them off the crosses by sundown, for at sundown begins our annual high sabbath. We cannot have that great day defiled by the public display of these hated men with bloody and fly-blown backs, with inflamed wounds and tortured faces. Break their legs and get them down!"

The day when Jesus was crucified, we are told, "was the preparation," that is, the day of preparation for the passover feast. It was the fourteenth day of Nisan, the first month of the Jewish calendar, when every family in the nation (or two small families together) were to kill the passover lamb and prepare it for eating in the evening. Read the story in Exodus chapters 12 to 18. When Jesus died, the Jewish nation had been observing this annual passover feast for fifteen hundred years. Every year on the fourteenth day

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of Nisan, whatever the day of the week, each family would kill its passover lamb in midafternoon. The lamb would be roasted whole with fire and eaten that night with bitter herbs in memory of the passover night when the children of Israel came out of Egypt, and looking forward to the coming Saviour, God's passover Lamb, who would deliver all who would trust Him from the bondage of sin and Satan. The Jewish day began at sundown. At sundown would begin the fifteenth day of Nisan. The passover lamb would be eaten, and that evening would begin the seven days' feast of unleavened bread.

That approaching fifteenth day of Nisan was a high Sabbath; that is, not a weekly Sabbath, Saturday, but an annual Sabbath. For in Exodus 12:14 we are told, "And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance forever." Seven days they were to eat unleavened bread. "And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you" (Exod. 12:16). It was a Sabbath day, that is, a day of rest; an annual Sabbath, the Sabbath when the passover lamb would be eaten and when the feast of unleavened bread would begin. Hence the Jewish leaders demanded that Christ and the two thieves should be taken down from the cross.

It becomes clear, then, that Christ Himself did not eat the passover lamb. Jesus ate a certain passover meal with them, as you see from Luke 22:8, 15. But it was simply a preliminary meal of the day of preparation, which began at sundown, the day before Jesus was crucified. In that meal they ate bread and drank wine or

grapejuice, and did not eat the passover lamb.

The reason that Jesus did not eat the passover lamb was that He Himself was the Passover Lamb, and He had to die at the very time appointed for the slaying of the passover lambs throughout the nation. For fifteen hundred years all the Jews had been following the clear instructions of the Lord that the passover lambs should be slain on the fourteenth day of Nisan. How strange it would be if God had sent this prophecy for so many centuries and then had His Son, His Passover Lamb, to die on the wrong day! God forbid! No, that midafternoon when Jesus died, it was the very time for the slaying of passover lambs, the time foretold in prophecy, the time observed for fifteen centuries.

That leads me to say further that the fourteenth day of Nisan, when Jesus died, must have been Wednesday afternoon. Our Catholic friends think that Jesus was crucified on Friday, because it is said that the next day was a Sabbath day. But I believe they are mistaken. The Sabbath here mentioned in John 19:31 was not the weekly Sabbath on Saturday but the annual Sabbath, which, this year, I think, came on Thursday.

Jesus Himself had plainly foretold that "as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12:40). I am familiar with all the arguments, but I do not see how, if Jesus were crucified on Friday and was in the grave only two nights and one day, this Scripture could have been fulfilled. As Dr. R. A. Torrey has so well explained, Jesus could be in the grave some more than seventy-two hours and fulfill the prophecy that He was "three days and three nights in the heart of the earth," but it seems impossible that He could fulfill the Scripture in less than seventy-two hours. Hence I believe that Christ died Wednesday afternoon. Some time Wednesday night, allowing for the cleansing of the body, anointing with spices and wrapping in fine linen, and the solemn interment in Joseph's new tomb, Jesus was buried. Then Thursday and Friday and Saturday Jesus was in the grave—three days and three nights—and then He arose, fulfilling the Scripture to the letter. The only reason men ever believed He was crucified on Friday is because the following day is said to have been a Sabbath. But since it was the annual Sabbath, which would come on a different day each year, there is no reason to suppose the crucifixion was not on Wednesday, which fulfilled the Scriptures to the letter.

Besides, if Jesus were crucified on Friday, there is no account in the gospels of His activities on certain days of that week.

The anxious haste of the Pharisees to get Jesus down from the cross led to the piercing of the Saviour which was foretold in prophecy.

2. Let us consider next why His bones were not broken as the Jewish leaders intended.

"The Jews, therefore... besought Pilate that their legs might be broken," we are told. So I suppose the soldiers took the Roman battle-axe and chopped at the propped-up knees and thighs of the two tormented thieves until they were broken, and those thieves, perhaps with curses on the one hand, and moans on the other hand, died of the shock and agony and the loss of blood.

Then the soldier turns to the Saviour on the middle cross to do the same task. Will they desecrate further that holy body? Perhaps Mary sobs afresh; the lips of John the beloved move in stony misery. Even the gaping crowd, strangely moved, watches to see them break the bones of the Lamb of God.

But, dear reader, I think all the angels in Heaven looked on with trembling horror as they started to break His legs. I think that demons in the air or fallen angels in Hell may have grinned in anticipation. The weight of all the souls in the universe, for a moment, depend upon that gleaming axe—for if they break

the bones of Jesus, then He cannot save anybody. If they break His bones, then there will be no gospel to preach, the Scripture has not been fulfilled, God's plan has failed, and there is no Saviour for sinners! For long ago it had been prophesied of the Saviour that "a bone of Him shall not be broken." If Christ's legs are broken, He is not the promised Messiah, His death is not according to the Scriptures, and He could not save anyone.

The twelfth chapter of Exodus and the ninth of Numbers give many detailed commands about the passover lamb which pictured Christ. It must be a male lamb, since Christ is man, not woman. It must be a lamb of the first year, in its prime, since Christ died about the age of thirty-three. It must be without spot or blemish to picture the sinless Saviour. It must be roasted with fire without water, because Christ had no water when He was thirsting on the cross, and the rich man in Hell could not get even a drop of water to cool his tongue, and there is no alleviation of the torments of the damned which Christ tasted for all. The roasted lamb was to be eaten with bitter herbs picturing Christ's sufferings. And then Numbers 9:12 plainly commands, "They shall leave none of it unto the morning, nor break any bone of it." And now for fifteen centuries the Israelites had roasted their lambs whole, head and legs and all, and not a bone could be broken and maintain the type. And now if Jesus has His bones broken, He is not the promised Passover Lamb, and all of God's plans for saving the world through Him would fall through. Oh, how eagerly all the hosts from Heaven must have looked down when the soldiers started to break the legs of the Lord Jesus!

What is the gospel by which we are saved? It is not simply that Christ died for us. That is good news, but that is not all of it. It is not simply that He died and rose again. No, the gospel that Paul preached, we are told in the inspired language of I Corinthians 15:3,4, is "That Christ died for our sins, according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures." Oh, when Jesus died, it must be according to the Scriptures! If Jesus died any other way, then He could not be the Saviour of poor lost sinners.

So John 19:36 tells us, "For these things were done, that the scriptures should be fulfilled. A bone of him shall not be broken."

When Jesus first preached at Galilee after having been filled with the Spirit, the people "were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong." If they had succeeded, if Christ had died there, He would not have been our Saviour. The only way the death of Christ could do a sinner any good was that He should die "according to the scriptures."

Humanly speaking, it is surprising that the wicked Pharisees and Sadducees did not stone Jesus to death as they did stone the martyr Stephen a little later. In fact, they wanted to stone Jesus. Nothing would have pleased them better than to accuse Him of blasphemy and crush and batter His body into the dust with cruel stones. We are told that "the Jews sought the more to kill him" (John 5:18), and again, "the Jews sought to kill him" (John 7:1). In fact, we are actually told that they tried to stone Him: "Then took they up stones to cast at him" (John 8:59). If one stone had fractured His skull or a rib or broken any bones, that would have proved forever that Jesus was not the Son of God, and blocked His plan for saving sinners. For Christ could not have a bone broken. His death must be according to the Scriptures.

Just last night it was—that sad, bitter, desolate night—that Jesus went out of the upper room, gave the disciples the teachings of the fourteenth, fifteenth, and sixteenth chapters of John, prayed the prayer of John 17, and then went into the Garden of Gethse-

(Continued on page 11)

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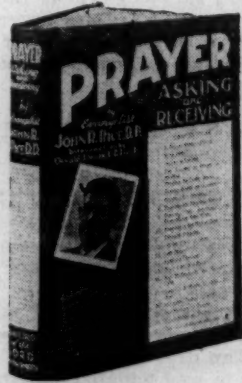
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Christian's Crowning Work

(Continued from page 1)

as if He said, "Whoever they are, they shall shine." There are not a few Christians who excuse themselves from soul-saving work, saying, "I am not adapted to it; I am not talented in that direction." But all such excuses are subterfuges. It doesn't take so much talent to turn men to righteousness. It takes consecration and spirituality, and the smallest, weakest Christian can have both if he wills. Some years ago I baptized a little boy who had not seen his eighth birthday as yet. He turned to saving work, and not a few of his playmates and schoolmates found in him their John the Baptist to point them to the Lamb of God.

A business man in an eastern city was dying. The Christian wife wanted to send for her pastor to pray for his soul. "No," said the sinking man, "I don't want him. Call in John, our porter. He has lived Christlike before my eyes for twenty years, and I had rather have him pray for my soul." Consecration! Christliness! That makes a soul winner!

And of all the great things in Christ's religion, none equals that of turning men to righteousness. It is a good thing to seek social reforms such as make men's habits more endurable; but it is a better thing to seek man's conversion, for when he turns to righteousness, he will turn his own home into a little heaven. It is a good thing to seek to reform the drunken and debased, but the only reformation that reforms is regeneration. It is a good thing to be liberally beneficent, helping the needy, but every man's first and chiefest necessity is salvation. Feed him sumptuously every day; clothe him with fine linen; lay bags of gold at his feet; and yet leave his soul unsaved, and God pronounces him, "Wretched, and miserable, and poor, and blind, and naked." It is of the saved God says, "All is yours, of things present or things to come!"

It was his profound conviction that to convert men from the error of their way was the Christian's greater work. That led Prof. John Stuart Blackie, the renowned scholar, to give up his chair in Edinburgh University, and seek the salvation of the Highland peasantry. He went to the new work saying, "Let Greek die; let Hebrew die; let learning go to the dogs if need be, but let souls live, and human brotherhood survive."

In view of these facts, I remark further:

No Christian Should Be Satisfied With Winning a Small Number of Souls

"They that turn MANY to righteousness [shall shine] as the stars for ever and ever."

It is a great thing to save one soul! No man or woman or child lives in vain who leads one sinner to the saving Christ. Better than all honor; better than all wealth; better than all station; better than all reputation is his lot who leads a soul to the fountain of life.

To save a soul, God's own Son counted the forfeit, Heaven; the hunger, hardships, ignominies, reproach, cruelty, and crucifixion of earth, as naught! There is not an angel in Heaven but would quit its rhapsodies at any moment for so glorious a work! Oh, Christians, let us remember this "He which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

What a work! A soul from death!

And that is not all. He has put a new agent of redemption into the world, and how great it may prove eternity alone can tell.

Alice Tucker little dreamed what she was doing for the sin-stricken of Cuba when she sat beside a sick young Cuban in New York and administered medicine and cheer to one who was both a stranger to our language and our Lord, seeking every opportunity to introduce him to both; but truly, as a writer in the Southern Seminary magazine once said, "As long

as Cuba, the beautiful queen of the Antilles, shall stand, and bathe her sky-kissing summits amid the clouds; as long as the waves of the old ocean shall murmur as they wash its golden sands, the name of Alice Tucker will be remembered on earth and honored in Heaven because she led Diaz to Christ.

"Kings and princes may covet dominions and empires, but her's is a better crown than goes with earth's loftiest thrones." She saved a soul! She sent back to Cuba a soul winner such as few countries or centuries have ever seen beside.

And yet it is not enough to save a single soul. It is a great work, but there is a greater; save many souls.

It was a great thing to plunge into the Johnstown flood, fight your way to a floating door and rescue a child, as one man did on that sad memorable day, but it was a greater work that Edward C. Willis did, who at the imminent and momentary risk of life pushed his little boat about on that boiling flood seeking the sinking until he saved a score! It was a great work Alice Tucker did to save Diaz. But Diaz does a greater work—in winning thousands to Christ. It was an unspeakable privilege and honor that nameless Methodist minister had of pointing the lad, Charles Spurgeon, to the Lamb. But none question that Spurgeon accomplished the nobler part when he in turn pointed thousands to the same saving One.

I am convinced that most of us are too easily satisfied with our successes. The Church of Christ, as at present constituted, is playing with duty instead of doing honest work. One day we will become ashamed of this two cent a week business for missions and make an offering unto the Lord. One day the question at convention times will not be, "How many now pledge themselves to try to win one soul to the Saviour this year?" but, "How many will try to win twenty, fifty, one hundred, five hundred, a thousand?" Hamilton, a man who had a positive passion for soul winning said, "I feel like a man who has been wrecked at sea, and has got into the lifeboat, but sees his fellows sinking all about him! I must hurry then, for while I am saving one, others are going down!" That conception of the work gives emphasis to our text. We must save many, for many are sinking.

I had a roommate at college who was present when a carriage load of six people was carried by unmanageable horses into the Kentucky River. He was an expert swimmer and saved three of them, and reached the fourth; but his strength was exhausted, and he had to give her up and let her go down. He said to me that never, till his dying day, did he expect to throw off the pall of sadness that settled like a cloud over his spirit when he saw those three struggling ones sink.

One a year? Better, a thousand times, one than none! But oh, will we be content to save one and let ninety-nine sink and die before our very eyes? I don't know how you feel, brother, about this soul-winning work; but as for me, I want many, many trophies for my God in the next twelve months!

But you say, the layman can't hope to have so many since he speaks not to crowds but to single souls.

That is the best way to win many. One at a time we must take men for Christ if we capture them at all. The preaching to crowds seldom results in salvation. It produces conviction for sin, and sets the soul in the way to be saved; that is all!

There then is your chance. Reap whereon I sow. Professor Thobuck of Halle, by personal visits to, walks and talks with, the students of that institution, led over 1,000 young men to Christ in a few years. Passion for souls makes possible a mighty work by any man.

One of the speakers at our association told somewhat effective-

McCall Comes to Sword

(Continued from page 1)

and denominational causes multiplied seven times during the eleven years, and the soul winning reached an all-time high among Mississippi Baptists. He was in most urgent demand all over the South, speaking in denominational meetings, particularly in conferences on revivals.

A Man of Great Heart and Mind

Dr. McCall is a man of broadest sympathies. He has travelled around the world, travelled through North and South America, has preached in thirty-five countries. He is not only an executive of rare ability and experience, accustomed to strong leadership among strong men, with supervision over a number of workers and with financial experience handling large amounts of money, but he is also a mighty preacher of the Word of God. He is the soul of honor, has strong convictions, has a burden for the lost, and has a holy passion to help pastors and churches. Dr. McCall wants it to be known, of course, that he is primarily a preacher of the Gospel, and that his work will be based on the Bible, and prayer and soul winning, and the growth of Christians

ly, yet with faulty memory, one of Mr. Moody's stories, in which this statement is finally illustrated. What Mr. Moody said was this: "I want to tell you how I got the first impulse to work solely for the conversion of men. For a long time after my conversion I didn't accomplish anything. It was in 1860 the change came. In the Sunday School I had a pale, delicate young man as one of the teachers. I knew his burning piety, and assigned him to a class of girls, the worst in the school. They were out-breaking, but he got on with them better than any one else had done. One day he was absent, and I tried to teach them, but failed. The next morning he came into the store, tottering and bloodless, and threw himself on some boxes. I asked, 'What is the matter?' He said, 'I've been bleeding at the lungs and the doctors have given me up to die.' 'You are not afraid to die?' said Moody. 'No,' he answered, 'But I am afraid to stand before God and tell Him I left all those girls unsaved! Oh, if I could only see them saved!'

Mr. Moody said, "I got a carriage and drove that dying man to each one of their homes, and to each, in faint voice, he said, 'I must leave you! I am going to die; but I want you to come to the Saviour!' And then he prayed as I never heard man pray before! For ten days he labored and prayed. At the end of that time the last girl had yielded to the Saviour. The night before he left for the south, they met at his house. All were saved, and it was the gate of Heaven! He prayed, I prayed, and each of them prayed and we sang, 'Blest be the tie that binds.' Next morning, without any concerted arrangement, every girl came to the depot to say 'Good-by.' It was a second gate of Heaven, though in one respect so sad. The gong sounded. He was supported on to the platform, and he sang,

*'Shall we meet beyond the river
Where the surges cease to roll,
Where in all that bright forever
Sorrow ne'er shall press the
soul?'*

And as the train moved off they responded,

*'We shall meet in that blest harbor,
When our stormy voyage is o'er
We shall meet and cast the anchor,
By the fair celestial shore!'*

Ten days' work! Ah, if in earnest in soul winning, how our work might tell for God!

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A Radiant Personality

Dr. McCall is one of the most hearty, vigorous and happy personalities we have ever met, a radiant Christian. He played professional baseball, was a university football player. Even now you should see him on the softball diamond! He owned and flew his own plane for years in Mississippi. He preached over four hundred times a year. He held revival campaigns in the state penitentiary with many saved.

Doctrinally, Dr. D. A. McCall is a Southern Baptist, is premillennial, has an unbounded faith in the Bible as the infallible Word of God. His preaching is full of Scripture, and the joy of the Lord is in his countenance, in his voice, and in every contact. Young people flock to him.

Mrs. McCall is the Mrs. Margie McCall, assistant director of the Sword Book Club, a radiant, energetic, powerful Christian. She will continue her great work, probably being able to give it more time now than when she was a

pastor's wife in Chicago, coming out for a few hours daily. They have one son, Scotchie McCall, Jr., recently married, who took training in Bob Jones University.

We want all the Sword people to know Dr. McCall personally. Thousands of preachers would be blessed by contact with this spiritual, aggressive, experienced Christian leader. We ask that you see Dr. McCall as you see me, and readers of THE SWORD will love him, pray for him daily, and respond to his leadership for Jesus' sake.

Welcome to our side and to joint labors in our great work, Dr. McCall!

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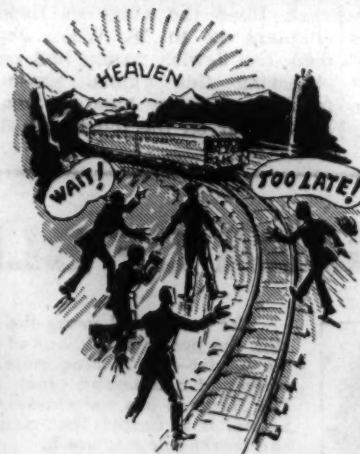
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Facing the Pierced Jesus

(Continued from page 9)

mane. Just last night it was, that being in an agony, He prayed the more earnestly. And as the Saviour mopped the sweat that poured profusely from His face as He agonized in prayer that night, He found His handkerchief bloody red! Jesus was literally dying from sorrow. He begged the disciples to pray with Him and for Him, saying "My soul is exceedingly sorrowful, even unto death" (Matt. 26:38). Actually the Saviour was dying. If God did not strengthen Him, if He did not get help from Heaven that night, Jesus would die, and all the plans for the redemption of sinners would be thwarted. For a Saviour dying in the Garden of Gethsemane could not save anybody. He must die "according to the Scriptures." He must be hanged on a cross, for "Cursed is everyone that hangeth on a tree," and otherwise He could not bear the curse of man's sin. He must have the stripes on His back, for "with his stripes we are healed" (Isa. 53:5). The soldiers must cast lots for His garments. The wicked must surround Him like bulls of Bashan and must gnash on Him with their teeth. Jesus must have His hands and feet pierced with the nails, according to the twenty-second Psalm. And He must die at the time of the slaying of the passover lambs. Oh, when you consider the intricate details of prophecy that Jesus fulfilled in His death, it becomes overwhelmingly certain that He is God's own promised Saviour, the Lamb of God that takes away the sin of the world! Only the calloused and ignorant, only the willfully perverted who do not want to know the truth, doubt that Jesus is the Son of God who died for our sins, because He died "according to the scriptures."

So in the Garden of Gethsemane, when Jesus was about to die prematurely, when sin had broken His heart, when the capillaries were bursting open, when His soul was sorrowful even unto death, Jesus prayed; prayed that He might live until the morning; prayed that He might die according to the Scriptures and so fulfill the plan of God.

For what did Jesus pray? Some have thought that Jesus prayed to be spared the crucifixion. Some have thought that after agreeing to die for man's sins, planning it with the Father even before the world began, that now Jesus would avoid it! Some have thought that Jesus was here praying against the Scriptures, contrary to the will of God. Some have thought that even now Jesus supposed there might be some other way to save poor sinners. God forbid! No, no; Jesus was praying in the will of God, and not contrary to it. And He got what He asked. To understand this prayer of Jesus, twice-repeated, see the explanation of it in Hebrews 5:7, "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared." Jesus prayed in Gethsemane to the Father "that was able to save Him from death" that night, save Him from the unscripural death in the Garden of Gethsemane, and spare Him for the scriptural death on the cross tomorrow. That is what Jesus asked, and that is what He got!

Jesus did not ask that the bitter cup of death would be avoided and taken entirely away. Rather He prayed that it should pass from Him for the time being, that He might not die that night, "and was heard in that he feared." God the Father granted that prayer. Jesus prayed in the Father's will and not contrary to it. In fact, in the prayer itself, Jesus had plainly said He was not asking for His own will, but according to the Father's will. He said, "nevertheless not as I will, but as thou wilt" (Matt. 26:39). That was not a prayer of sad resignation to a duty He did not want to perform. No, no! Rather it was a fervent prayer that the Father would send help and help Him live until tomorrow to die according to the Father's own plan.

Oh, thank God, the Saviour's prayer was heard! Jesus had said,

"I knew that thou hearest me always" (John 11:42). So an angel was sent and strengthened Him, and Jesus lived to die on the cross "according to the scriptures."

Certainly Satan would have rejoiced to see them break the bones of Jesus before they took Him down from the cross! Satan had done everything he could do to keep Christ from dying "according to the Scriptures." If Christ should have died in Gethsemane, the night before it was planned that He should die on the cross, or if Christ had been hit with a stone, as He was often threatened, so as to fracture a bone; or if He had had His legs broken in the last hour on the cross, He would not be dying according to the Scriptures. Numbers 9:12 had plainly commanded of the passover lamb, that they should leave none of it until morning, nor "break any bone of it." For fifteen hundred years that command, picturing the coming Saviour in the passover lamb, has been observed by Israel. Psalm 34:20 says, referring, I think, to Christ, "He keepeth all his bones; not one of them is broken." But Satan was thwarted again, and our beloved Saviour died "according to the scriptures" without a bone broken. And that is why they thrust the spear into His side, to make doubly sure He was dead.

3. Jesus must be pierced with a spear because it was foretold in prophecy.

Our text in John 19:37 says, "And again another scripture saith, They shall look on him whom they pierced." How meticulously careful God was to fulfill all His promises in Christ! Many, many times in the life story of Jesus as told in the gospels we find words like these: "That the scripture might be fulfilled which saith..." So not only was it imperative that the bones of the Saviour must not be broken if He were the Son of God, but it was equally imperative that the spear should pierce His side. The Scripture had said it, and therefore God would fulfill it!

The Scripture referred to is Zechariah 12:10. We are clearly told that at Christ's second coming He will appear at Jerusalem to be seen and recognized by the Jews; "and they shall look upon me whom they have pierced." Any careful student must be profoundly impressed with the thoroughness God used in proving His case that Jesus was the promised Messiah. Born of a virgin, of the house of David, of the tribe of Judah, in Bethlehem; dying on the appointed day, hands and feet pierced with nails after having been betrayed by a friend, fulfilling the picture of Psalm 22 perfectly, with soldiers casting lots for His garments, with the elders mocking Him, He fulfilled every detail of prophecy. And then, when He gave up the ghost, a soldier, surely not knowing what he did, took the spear and pierced His side! Thus the Scripture was fulfilled. Thus, then, "they shall look upon me whom they have pierced."

4. "And forthwith came there out blood and water" when the spear pierced the Saviour's side.

We miss much blessing when we pass over thoughtlessly any statement of the Word of God. I confess that for years I preached on the blood and never preached on the water that came from the Saviour's side. Then I became convicted and prayed for God to open my heart to the truth He meant to reveal by this double flow from Calvary.

Oh, may we never forget to preach the blood! This is a fulfillment of all the prophecies! Here comes to an end that stream of blood that has trickled down through the centuries, when millions of animals gave their innocent blood to picture the coming Lamb of God! Oh, it is true that "without shedding of blood is no remission" (Heb. 9:22). So the blood of Jesus Christ must be poured out. Mary Baker Eddy, who founded that heathen, anti-Christian religion falsely called "Christian Science," said that the blood of Christ was no more effective

when poured out on Calvary than when it was in the veins of the living Jesus. But that is a lie, a terrible untruth. For the life was in the blood, and long centuries it had been foretold by the pictured prophecy of the sacrifices that the blood must be poured out. Not blood in the veins, but blood that is shed, could pay for man's sin. Oh, picture it! The spear was placed against the naked body of Jesus, the soldier lunged, and the head of the spear was plunged up into the very heart—that broken heart—of the Son of God! And the blood poured out, that blood without ever a taint of sin. It poured out like the gurgling blood of a slaughtered animal. If there was a loin cloth, it was soaked in red. The white thigh of the Saviour was covered with the crimson flow. It flowed on down His leg and foot. It poured and splattered and dripped on the ground. And the cursed nature that cried out for vengeance over the innocent blood of Abel, must have cried out to God that all man's sins are paid for!

"What can wash away my sin?
Nothing but the blood of Jesus!
What can make me whole again?
Nothing but the blood of Jesus!"

"Oh, precious is the flow
That makes me white as snow!
No other fount I know;
Nothing but the blood of Jesus."

Or, as another poet has put it,
"There is a fountain, filled with blood
Drawn from Immanuel's veins;
And sinners plunged beneath that flood
Lose all their guilty stains."

The blood of Christ is an offense to some. Some day they will have none of this "slaughter-house religion." But, oh, may it always be the praises of those who love the Lord Jesus! It was by the blood that I was saved. That is the ransom for my soul! Such is the gospel I preach, a gospel of salvation by the blood. And that gospel I will preach, God helping me, until I die; and then in Heaven I will praise Him forever who died for me! Oh, let us never forget the blood of Calvary!

But when Jesus died, "forthwith came there out blood and water." What is the meaning of the water?

Here is the meaning, I believe. In John 7:37-39 is this pointed Scripture:

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given, because that Jesus was not yet glorified.)"

Are you thirsty? Then you are invited to come to Jesus and drink. "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." And then we are told that "This spake he of the Spirit, which they that believe on him should receive." The promise is for the indwelling of the Spirit. Yes, and more. For every Christian may have not only the indwelling of the Spirit, which is the heritage of every born again one, but he may have the Holy Spirit's fulness and power. Out from the heart and life of a Christian may flow a stream of the water of life to dying souls all about us! So if the blood is for salvation, the water that poured out of the side of Jesus is for power, the wonderful power of the Holy Spirit. Salvation was purchased for us at Calvary, but the marvelous power to do His will in the fulness of the Spirit is also bought for us there. This two-fold power is also bought for us there.

This two-fold meaning of Calvary is pictured by the Saviour again in John 20:19-22. There Jesus came to the disciples the same day He was risen from the dead and said, "Peace be unto you." Then He showed them His hands and His side. That is the peace of salvation, of sins forgiven, bought by the blood poured out on Calvary.

And then the Saviour said to them again, "Peace be unto you; as my Father has sent me, even so send I you." Then we are told, "he

breathed on them, and said unto them, Receive ye the Holy Ghost." There is a joy, a peace of salvation, as illustrated by the wounded hands and side of the Saviour. But, bless God, there is also the peace that a Christian can have in the fulness of joy and the fulness of power wrought in a Christian by the Holy Spirit. Someone may say, "Do you believe in a second blessing?" Well, I do not believe in the kind of second blessing some people believe in, claiming that the sinful, carnal nature is eradicated. But I certainly do believe that a Christian can have something far beyond conversion, something else much beyond salvation. He can be filled with the Holy Ghost. He can have the power, the joy, the fruitfulness which Bible Christians had, wrought by the Holy Ghost.

Remember that Jesus said, "I am come that they might have life, and that they might have it more abundantly" (John 10:10). I think we might say that the first word life in that promise refers to salvation bought by the blood, but the second promise, "and that they might have it more abundantly" is surely pictured by the water poured out.

This double lesson and blessing

of Calvary was pictured in the death of the passover lamb and the feast of unleavened bread in the Old Testament. Read it in Exodus, chapter 12. The passover lamb was killed and eaten in one meal. That pictures the salvation wrought by the blood. We take Christ and He is ours, and our sins are all paid for. Only once does one need to be born again. So the children of Israel ate the passover lamb, and if any were left it was burned. Not a piece was to remain until morning. But thank God, that was not the end of the blessing! They began that night the feast of unleavened bread, and it continued on for seven full days. Seven is the perfect number. Six is a picture of man's life on earth, and the seventh day includes perfection and Heaven. So Christians may take of Christ just once to the saving of the soul. That is pictured by the blood poured out and by the passover lamb. But the same Christian then begins the happy feeding on Christ, the bread of life, and that he can continue every day throughout this life and have the same joyful privilege throughout eternity!

(Continued on page 12)

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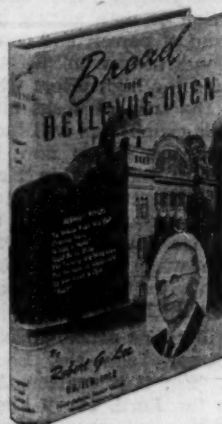
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Facing the Pierced Jesus

(Continued from page 11)

Isaiah 44:3, "I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring." So, Christian, if you have the blood, why not have the water also? If you are thirsting, drink, and drink, and drink! And oh, may the Holy Spirit be in you a well of water springing up unto everlasting life, and flowing out to all those near you with a stream of salvation!

Again, Isaiah, chapter 12, verse 3 says: "With joy shall ye draw water out of the wells of salvation." Dip in your bucket, brother, today!

Multitudes of Christians know about the blood of Christ and have been redeemed by the precious blood. But oh, how few of us know the power of the Holy Ghost! You have the blood, dear brother, the blood that poured from the wounded side of Jesus on the cross. Now make sure that you have also the water, symbolizing the fulness of the Holy Spirit which is the birthright of every Christian.

II. Who Will Face the Pierced Jesus?

We have been studying how and why Jesus was pierced with a spear in His side, and the precious meaning pictured for us in that event. But the text says, "They shall look on him whom they pierced." Just as certainly as Jesus was pierced with a spear, that certainly people shall face the pierced Jesus. Let us consider, then, who must stand and face the crucified Saviour, and how and when.

1. The Jews must face Jesus, their rejected Messiah.

The last chapters of Zechariah tell of the return of Christ in glory to fight the Battle of Armageddon, deliver Jerusalem and the Jews from their enemies, and set up His kingdom on earth. Zechariah 12:10 says,

"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace, and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn."

Here is a picture of the beginning of the greatest revival the world will ever see! The remnant of Jews left alive on the earth will see their Messiah. Many Jews even today look for His coming not believing that He has already come. But when He comes in power and destroys the Antichrist and his armies defends Jerusalem and regathers the Jews, God will "pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication." Then they will see Jesus, really see Him, and recognize Him for the Messiah that He is! Today there is a blindness on the hearts of Israel, but when Jesus comes that blindness will be removed. Romans 11:25-27 has this sweet promise about the conversion of Israel:

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins."

All of Israel left alive on the earth will be converted. Zechariah 13:1 says "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." That speaks not of what happened at Calvary so much as what will happen when Jesus comes. Christ has already died and salvation is free to Jews and Gentiles alike; but oh, when the Jews see the pierced Jesus with their own eyes, what a mourning, what a repenting, what a grieving over their sins and what a great turning to Christ, their Messiah and Saviour!

Zechariah 13:6 describes the conscience-stricken inquiry of a Jew at that time. "And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends."

I wish I could have heard Moody preach. I have wished I could have been in some of the marvelous revivals he led. Oh, if I could have been at Mount Carmel when the nation Israel turned back to God! Or by the River Jordan when John the Baptist preached and they went out from all Jerusalem and Judea and were baptized by him in the River Jordan confessing their sins. Or if I could have seen the power of the Holy Ghost shake wicked Jerusalem so that three thousand were saved in a day at Pentecost. But I shall see a greater revival. Some people foolishly say that the day of great revivals is past. No, no! Instead of that, the greatest revival the world is ever to see has not yet come. That will be when the nation Israel, all in one day, will turn to the Lord Jesus, when they will look on Him whom they pierced! Glad day for Israel when they see the crucified Saviour as He is, and love Him and trust Him!

2. All Christ-rejecting lost sinners will face the crucified Saviour, will bow the knee to Him, in condemnation and despair.

The promise in Zechariah 12 that "they shall look on Him whom they have pierced," and quoted in John 19:37 referred primarily to the Jews. But many, many Scriptures make clear that all the unconverted dead must face the pierced Jesus; and oh, with what grief and shame and terror they will meet Him! That is what Revelation 1:7 says: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen." Note that this is at His second coming when He returns bodily to reign on the earth. And note that this time will be one of terror, and "all kindreds of the earth shall wail because of him."

Do you mean that unconverted people who are already in Hell will face Jesus Christ? Yes, that is exactly what the Scripture teaches.

First, the very people who crucified Jesus: the members of the Sanhedrin, the high priests, the Roman soldiers, Pilate and Herod, all who combined in that sin will face the Saviour. Those who pierced Jesus will see Him, face Him, give an account to Him!

When the high priest said to Jesus, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God" (Matt. 26:63), Jesus answered, "Thou hast said: nevertheless I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven" (Matt. 26:64). That same high priest who presided at the trial of Jesus and demanded His crucifixion will face the pierced Jesus. He is now in Hell, no doubt. But they in Hell will see Christ's return, and later will be dragged out of Hell to face Him as He sits on the great white throne when God's record books are opened as described in Revelation 20:11-15.

And so will every other Christ-rejecting sinner face the Lord Jesus there. "For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God" (Rom. 14:11). And Philippians 2:9-11 tells us:

"Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Not a sinner who lives can escape facing the pierced Jesus! You may blaspheme His name now, may reject the pleading of His Holy Spirit now, may refuse to love and serve Him. But the time is coming when every

poor sinner in the universe will kneel before Christ and confess that He is the Lord they ought to have trusted and served. "They shall look on him whom they pierced."

3. Christians, through eternity, will see the pierced Jesus.

I have said that the Jews will face Christ when He returns to reign. Seeing Him, they will be convicted and saved. And every unconverted sinner in the world will face Jesus. They will see His return and later will be judged by Him. But Christians, too, will see the Lord Jesus, and through the countless ages of eternity the pierced Jesus will be our delight and our joy.

Jesus will be the only one in Heaven with scars. His wounds will be the eternal reminder of salvation by God's wonderful grace through faith in the death of His Son.

We have good reason to believe that when Jesus comes and our vile bodies are changed and glorified, we will have no more scars. In Isaiah 35:5, 6 we are told that in the happy day of the resurrection "the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing."

The weakness, the frailties, the scars of our mortal bodies will all be cured in the glorified bodies. In Romans 8:23 Paul reminds us that "ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Our bodies are to be saved then, cured from the marks of our sin. I believe that every Christian in Heaven will have a body as perfect as that of Adam in the Garden of Eden, as perfect as Eve's before she sinned. I believe this crooked nose which I got playing college football will be straight, and many another crooked thing about my nature, as well as scars on my body, will be cured, in that good day. When I was called to the Army, in 1917, the induction papers carried a record of the scar on my right wrist cut by an axe, of the slash on the side of the left elbow cut when a young bull ran into the fence with me. But in Heaven that Army record will be out of date. My scars will be gone!

I believe that the dying thief who trusted the Lord Jesus and went that day with Him into Paradise will not have, in the resurrection, even the mark of the nails that held him to the cross.

But with Jesus it will be different. He will still have the scars.

When He rose from the dead, Jesus saw the doubting disciples, and "showed unto them his hands and his side." He encouraged the doubting Thomas to thrust his finger into the prints of the nails in His hands, and to thrust his hand into the wound made by the spear in His side. Jesus still had the scars in His resurrection body.

And He will still have those wounds when He returns to reign, for Zechariah 13:6 records that Jews will ask, "What are these wounds in thine hands?" and He will answer, "Those with which I was wounded in the house of my friends."

Suppose that after I have been in Heaven a thousand years, somebody suggests that I do not deserve Heaven, that surely God's mercy has gone too far in taking a sinner like me to glory. If we can imagine that anyone in Heaven could seriously question the right of someone else to be there, I can imagine that I would have to say frankly that Hell ought to have been my portion and that destruction was my just due. I know that I do not deserve salvation. Only the mercy of God kept me out of Hell. But, I say, if such a question could be raised in Heaven, I know what I would do! I would run to the Lord Jesus and beg Him that I might see again His wounded hands, that I might put my hand into His side and feel the wound made by the spear. And as long as the scars are in the hands and feet and in the side of the Saviour, then that long, be it a million times a million years, my soul will still be safe in Heaven, because I will have the constant proof that my sins are all paid for, and that I am bought with a precious price that satisfied all the demands of God.

You see, in Heaven Jesus will be the only sinner. Of course He never sinned, but He will be the only one who will retain the marks of sin, as I see it. He suffered the punishment of all the sinners in the world and He will always have the eternal reminder of the price He has paid as a blessed assurance for saved sinners.

*"When my life's work is ended,
and I cross the swelling tide,
When the bright and glorious morning I shall see
I shall know my redeemer when
I reach the other side
And His smile shall be the first
to welcome me."*

*"I shall know Him, I shall know Him,
And redeemed by His side I shall stand.
I shall know Him, I shall know Him,
By the prints of the nails in His hand!"*

"They shall look on him whom they pierced!"

Decide For Christ Today!

Someone reads this message who is unsaved, no doubt. Will you today trust this Saviour who died for you? Will you repent of your sins and accept Him this very day as your own personal Saviour? If so, please write and tell me so. Copy this statement if you like, and mail it today, if you can honestly do so.

Date.....

Evangelist John R. Rice
214 West Wesley Street,
Wheaton Ill.

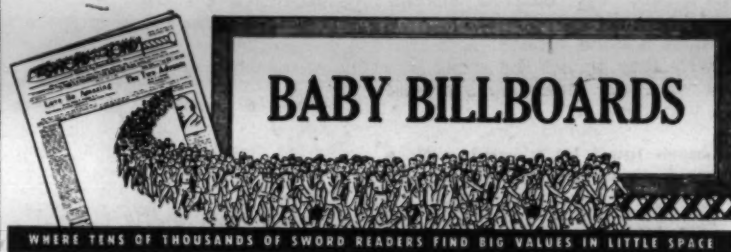
Dear Brother Rice:

I have read your sermon, "Facing the Pierced Jesus." I know I must face Jesus Christ who was pierced for me. I want to meet Him in peace, so here and now, with all my heart, I honestly come to Him for forgiveness. I confess my guilt. I believe that He died for me. Therefore, today I trust Him to forgive my sins and save my soul forever. I claim Him now as my Saviour, and shall undertake to serve Him the remainder of my days.

Signed

Address

(From REVIVAL APPEALS, a book of 16 revival messages by Evangelist John R. Rice. 216 pages, \$2.00. Sword of the Lord Publishers, Wheaton, Illinois.)



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